

THE FAL OF BABEL.

*By the confusion of tongues, directly proving against the
Papists of this, and former ages; that a view of their writ-
ings, and bookes being taken, it cannot be discerned by any man
living, what they would say, or how be understood, in the
question of the sacrifice of the Masse, the Reall pre-
sence or transubstantiation; but in explaining
their mindes, they fall upon such termes,
as the Protestants vse and allow.*

FVRTHER

*In the question of the Popes supremacy is shewed, how they
abuse an authority of the auncient father St. Cyprian, A Canon of
the 1. Nicene counsell, And the Ecclesiasticall historie of Socra-
tes, and Sozomen. And lastly is set downe a bricfe of the suc-
cession of Popes in the sea of Rome for these 1600. yeeres
together; what diversity there is in their accomps, what here-
sies, schismes, and invasions there hath bin in that sea,
delivered in opposition against their tables, where-
with now adates they are very busie; and o-
ther thinge discovered against them.*

By

JOHN PANKE.

2. Sam. 3. 1.

There was long warre betweene the house of Saul, and the house of
David, but David waxed stronger, and the house of Saul waxed wea-
ker.

Robert



Gordone.

Printed at Oxford by Ioseph Barnes. 1608.

THE FAIR OF BATH

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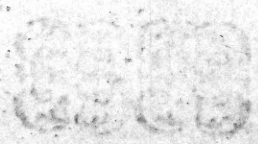
THE FAIR

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JOHN PARKER

There was a ... between the ... and the ...
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Printed and Sold by Joseph Barnes, 1803.

TO THE RIGHT VVORSHIPFULL

and Reuerend in Christ, M.D. A. the heads of Col-
leges, and companies of students in the Vniuersitie of Oxford;
And their Colleagues, and associates, against the common aduer-
sarie, in the Vniuersitie of Cambridge; and all other publike de-
fenders of the true christian religion, within this his Moste
Realme of great Brittain: Iohn Pancke wisheth grace and
peace from God the Father, and from our Lord Iesus Christ.



Haue read it reported (Reue-
rend Fathers and Brethren)
that it was the fortune of *Lu-
lus Albinus*, to bee reprehended
by *Cato* the cenſor, be-
cause being a Romane, and writ-
ing his historie in Greeke, he did
ſeemeto aſke pardon, if he did therein amiſſe, whe with
leſſe adventure hee might haue kept himſelfe from all
fault in not meddling with ſuch a buſineſſe at all. My
caſe at this time is euen as his in this matter taken in
hand; I would both adventure it, & will alſo praie your
pardons, if I haue either done amiſſe, in meddling with
a buſineſſe, that becometh to right approved ſchol-
lers, or haue not proceeded ſo ſoundly againſt the ad-
uerſaries, as the waight of theſe queſtions doth requir-
er. My defence in both caſes is by waie of excuſe; for
ſeeing I haue for ſome fewe yeares paſt, bin conuerſat
in al your writings that I could harken out to be print-
ed againſt the aduerſaries, to whom rather ſhoulde I
giue an account, then vnto you, either of the profit I
haue made by them to overthrowe the contrarie part
or incite you to continue yet your further labours to

Reynin the
beginning of
his 6. concluſi-
ons. And alſo
in his apology
of them.
Quid opus eſt
vt properes pe-
riculum luſci-
pere condem-
nationis loque-
do, cum tace-
do poſſis eſſe
tutor. Ambro.
offic. l. i. c. 2.

THE FALL OF BABYLON

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CHAPTER

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STAINED. PAGES.

Printed by Joseph Barnes, 1808.

TO THE RIGHT VVORSHIPFULL

and Reuerend in Christ, M.D. A. the heads of Col-
ledges, and companies of students in the Vniuersitie of Oxford;
And their Colleagues, and associates, against the common aduer-
sarie, in the Vniuersitie of Cambridge; and all other publike de-
fenders of the true christian religion, within this his Mosties
Realme of great Brittain: Iohn Pancke wisheth grace and
peace from God the Father, and from our Lord Iesus Christ.



Haue read it reported (Reue-
rend Fathers and Brethren)
that it was the fortune of *Au-
lus Albinus*, to bee repreh-
ended by *Cato* the cenlor, be-
cause being a Romane, and writ-
ing his historie in Greeke, he did
seemeto aske pardō, if he did therein amisse, whē with
lesse adventure hee might haue kept himselfe from all
fault in not medling with such a businesse at all. My
case at this time is euen as his in this matter taken in
hand; I would both adventure it, & will also praie your
pardons, if I haue either done amisse, in medling with
a businesse, that beelongeth to right approued schol-
lers, or haue not proceeded so soundly against the ad-
uersaries, as the waight of these questions doth requi-
er. My defence in both cases is by waie of excuse; for
seeing I haue for some fewe yeares past, bin conuersat
in al your writings that I could harken out to be print-
ed against the aduersaries, to whom rather shoulde I
giue an account, then vnto you, either of the profit I
haue made by them to overthrowe the contrarie part
or incite you to continue yet your further labours to

Reym in the
beegioning of
his 6. conclusi-
ons. And also
in his apology
of them.

Quid opus est
vt properes pe-
riculum susci-
pere condem-
nationis loquē-
do, cum tacē-
do possis esse
rutilior. Ambro-
offic. l. i. c. 2.

The Epistle.

Illustres & p^{re}
stantes viri di-
scipulorum cer-
taminibus, nō
minus quā suis
vincunt. Amb.
offic. l. 1. c. 41.
Si pro otioso
verbo redde-
mus rationem
videamus ne
reddamus pro
otioso si enti-
Amb. offic. l. 1.
c. 13.

Lactant. instir.
lib. 5. c. 20. fol.
465.

Illa enim reli-
gio muta est,
non tantū qui-
a mutum est
sed quia ritus
eius in manu
& digitis est nō
in corde aut
lingua sicut
nostra ibid. l. 4
c. 3. fol. 303.

the building vp of the spirituall house of the Lord, and better accomplish, al I could doe, & that by this kinde of dedication? The truth hath spokē it, we shall render an account for euerie idle word, and so shal we for our idle silence. J freely confesse vnto you al, that next the booke of God, your volumes and treatises haue especially tied mee at home, when some other my companions haue bin walking abroad. The holy truth, which in your consciences you knowe you doe vphold, is the waightiest assurance of well doing that maie bee; The content of nations & Churches abroad is a great mo- tiue to pricke you forward; but when by the particular travel of any on man, it may also appeare, that hauing had your writings tried by the Canō of holie scripture and some antiquitie else, & hauing it found that there is a true *Diapason*, & concord in al your voices, in ar- guing the truth of the Lords caule, this to bee testified by others that are of the Laitie, as children ioining with you Fathers, wil J suppose bee noe sma! ioie and gladnesse vnto you. *Make virtute*. Go forward J bee- leeche you with good courage, the aduersarie is insolēt but verie weake, *iā profecto ab amiculis quas contem- nunt, & à pueris nostratibus error illorum ac stultitia aridetur*. euen of old wiues and yong children which they most contemne, is their verie religion derided. They can tel now as wel as their teachers that their religion is dumbe, as done vnto stockes and blockes, and also is idle as beeing placed in the hande and fin- gers, scarcelye comminge into the tongue, but neuer into the heart, as the auncient father *Lactantium* saith by the Gentiles, which aply sheweth the vanitie of theirs.

Dedicatorie.

theirs also, for by euens & ods, they make their prayers long or short. To incite you to this holy conflict I will call to your remembrances, the paines of very worthy men both aliue and dead. Let it bee the honor of Bishop *Iuell* once bishop of *Salum*, that his reply, & Apology stand safe without iust reprehension, when his direct adversary *D. Harding*, reioined but to one of 27. articles. *Stapleton* returned but to 4. & those so manly cloathed, that himselfe might haue bin ashamed, not answering the 10. part of the bishops text leauing out whole sheetes, to which he hath not said a word; *Dorman* delt also against the Bishop, in 4. articles too, but too too porely. Propose to your sights the industrious toiles of *D. Fulke*, and *Whitakers*; the one for his answer to the Rhemish testament, as also his defence of our translatiōs against *Gregory Martin*, his answer to *Bristow*, *Allen*, and others. The other for his paines against *Champion*, *Stapleton*, *Dureus* & *Bellarmino*. But in this, are the liuing to be preferred before the deade, in that it hath pleased God, to reserue two of the strongest, in our liuing their first labours more thā 20. years, the most learned and iudicious Bishop of Winton, & *D. Reynolds*, the one for his dialogues against the Iesuit, the other for his conference with *Hart*, wherein they see their desire on their enemies, no aduersary daring to propound against either of them. Who doth not thinke the memory of *D. Humfrey* is yet fresh, and laudable in the highest degree, for his answer to *Campian*s challenge; for elegancy of stile, exactnesse of method, and substance of matter, without all cast of the dice, as *Lactantium* said by *S. Cyprian*? *D. Villet* hath

Their Beada-
Iuell.
Nolo nūc aut
Oxonienſes
Cātabrigien-
ſibus, aut Can-
tabrigienſes
Oxonienſibus
anteponere:
viroſque con-
ſtat & ingenio
& eruditione
valuiſſe. Sic.
Melc. Canus
de Græcis &
Latinis, l. 7. fo.
231. a. not the
one before
the other, but
either of them
before the
beſt in the
world. Lilly.
Fulke. Whita.
L. B. Wincheſt.
Reynoldes.
Beſides, lib. de
Rom. Eccleſia.
Idolo. & Apo-
log. Theſum.
Humphrey.
Erat enim in-
genio facili, co-
pioſo, ſuavi, &
(quæ ſermonia
maxima vir-
tus) aperto, vt
discernere ne-
queas, vtrum
ne ornatior in
eloquendo, an

The Epistle.

Facilior in ex-
plicando, an-
potentior in
perluadendo
fuerit Lac. de
Cyp. lib. de in-
stitia. c. 1.

Æneid lib 6.

Æt. 17.

bin very painefull as his Synopsis and Tetraſtilon doe
plainely ſhew. The venerable Deane of Exeter *D. Sur-*
clive, may not in this page of praife be omitted, for an-
ſwering aſwel the moſt learned amōg the aduerſaries,
as thoſe that haue the moſt diſſolute tongues, *Bellar-*
mine and *Gifford*: It woulde be too long to reakon all,
therfore I cōtent my ſelfe, with picking out the choiſe.
It ſhal alwaies be my prayers vnto Almighty God, that
whenſoeuer it ſhall pleaſe him to call theſe, or any of
theſe to him ſelte out of this wearifome life, there may
others ariſe in your places, to goe on with the cauſe, as
the Poet ſpeaketh of the Golden bough, *primo a vulſo*
non deſicit alter, one being taken away there wanteth
not an other, and ſo giue the aduerſarie not ſo much as
a breathing time. And when you of the Cleargie, and
Schollers haue thus diſcharged their duties to God &
the Prince; what reſts for the Laity to doe, but to take
vp and read, and hauing read as the men of Bærea in
the Acts, to compare both ſides with the ſcripture, &
then reſolue to iuſtifie the truth in all ſinceritie? And
to you I ſay this againe; the cleaerneſſe and perſpicuitie
of your writings hath added ſuch a plainenes to my vn-
derſtanding, to the finding out of the truth, that if I
ſhould not abſolutely averre that the doctrine this day
taught and profeſſed in this Realme were the true and
ſincere doctrine of Chriſt and of his Church, I ſhould
ſurely ſin againſt mine owne conſcience: the contrarie,
of the Church of Rome beeing only built on the rub-
biſh of contradictions, impieties, gloses, flights, falſi-
fications, and forgeries, as by the ſamplar which I haue
drawne out of their bookes, for that purpoſe, wil mani-
feſt.

Dedicatorie.

festly appeare, I say not to you, who are mighty in knowledge that way already, but to euerie meane reader, for whole sakes only, I vndertooke this labour. The Lord Iehova continue the Kings Maiestie in his holie intention of furthering and fauouring the doctrine established, and blesse & prosper the Reuerend Bishops and Cleargy, to be watchfull against the common aduersarie the Papist; And to giue the rest of the Kingdome sound resolutiō to ioine strongly together to the discountenauncing of Antichrist and all his designs. From Tydworth the 1. of Nouember. 1607.

Ignoscant scientes ne offē-
datur nescien-
tes, satius est
offerre habēti
quā differrē
non habentē.
Aug. de bapt.
contra Donat.
lib. 2, cap. 1.

Yours in all duty and reverence,

John Panke.



TO AL OBSTINATE AND STIFFE

Recusants held in wilfull blindnesse, and to all lukewarme indifferent Papists, not yet fully settled in their Recusancy; health of body and soundnesse of iudgment.



I hath hitherto bin your courses (poore seduced Bretheren) by the charge that your Masters haue laid on you, to refuse all manner of conference with vs, or to read any of our treatises or books, that do any way tend to the crossing of your opinions; which purpose as it taketh away all sounde iudgement which may anie way come vnto you; so it hath given me for my part a full & a resolute determination never to belecue, but that by that policy they only would uphold the drift of their religion, & that they feare it would fal, if it shoulde come to trial. To meete with this mischiefe on your part, I haue taken a labor not vnsual, to win you if it be possible to reading; I haue laide almost forty of your owne writers together, some our owne countrymen here at home, others the best of your side that ever wrot: The Catalogue of their names and editions of their books (that so you be not deceiued) I haue noted vnto you in the next pages following; I haue compared them in three of the principal questions betweene you and vs. *The sacrifice of your Masse; Reall presence, or transubstantiation, and Popes supremacy,* and do protest I never did, nor yet do thinke any man living is able to take those authors, and proue any of those points by them, or can draw out a plaine and simple forme of speech how they would bee vnderstoode in any of those questions. I am not ignorant, neither do I make your teachers so simple, but you and they can say, *you offer vp the sonne of God to his father, and that is your Masse; you haue him really present, and so you eat him, and that is your sacrament.* And

This they beleue in grosse

P. B. 41.

that

1
2

Harding.
What wordes
are there, and
what termes,
are not there?
Stapleton.

Not as vpon
the Crosse, ex
plane and
proue.

How is it vn-
bloudy? The
Rhemists say,
that the same
bloud that
Christ shed on
the Crosse, is
in the chalice,
at Masse.

Dureus saith,
the sacrifice
of the Masse, is
not without
bloud in it; but
is offered with
out shedding
of bloud. Cōt.

Whit. rat. 4.
fol 183. what
shoulde the
bloud do ther
if it be not
shed?

How the Pope
claimeth his
supremacy, is
doubred of a-
mongst them.

that the Pope is Christs Vicar, and that is your belife; All this I
beleene you can say, but this is not that which you ought to
seeke at your teachers hands; For come to explaine, what a-
greement your Masse hath with that which Christ did at his
last supper, the night before he suffered: And what that was,
which he did at his last supper, and what the morrow on the
crosse; And what your Masse is to either, or both. When we
aske discourse vpon this, here they stagger and turne like
madde men, as though it did belong to them only to affirme
what they lusted, and yeeld no account of what they say; or
indeed as though they knew not what to say: Being deman-
ded where be the words of scripture by which the Priest hath
power to offer vp Christ to God his father, they answer
*there be words that set forth an obligation in act and deede, but no
termes expressed,* a solution to a question, much like the dire-
ction giue by a Miller to a passenger; who bid him leaue the
bottome, and ride the lower way betweene the two hills.
What difference is there betweene word and tearme? Can
any man distinguish? The Church offereth a daily sacrifice,
not as vpon the crosse, but the selfesame thing that was offe-
red on the crosse. The thing offered is one selfe same sacri-
fice; *but in the manner of doing, because it is vnbloudy,* it is in the
remembrance of it. A real presence, they and you are sure of;
but what Christ did at his last supper to force that real pre-
sence, none of you know. What he tooke, what he blessed,
what he brake, what he gaue, whereof he spake, whē he said,
Take eate, this is my body, that you know not, nor are ever able
with all the wits you haue to explaine. In the Popes suprema-
cie, you do the like; no man amongst you whatsoeuer, is able
to determine, whether he claime his *superioritie and rule in re-
diuino* by Gods Law, yea or no; because some of you say yea,
and some no; or whether he may called *unversall bishop.* Sta-
pleton denieth it, Bellarmine alloweth it, which shall we be-
leeue? So that refusing our bookes, if you wil but read your
owne, you shal content me. Reade them, sift them, compare
them,

them, if not with ours, yet one with an other, try whither I
 be an Impostor or no; if you finde them constant, plaine and
 sincere, follow the on Gods name, I wil neuer perswade you
 otherwise; but if you perceiue them inconstant, intricate and
 darke, so that you vnderstand not their meaining, think they
 may deceiue you, thinke that their words in conference are
 more cunningly placed, then their arguments are in disputa-
 tion, when they are driven to proue; in the one they saie
 to you, what they please; and in the other they must proue
 what they can. I do freely protest vnto you, I impute not
 this to the disability of the men; if they had a right cause in
 hand, they could easily make it good, but as *Lactantius* saide Laet. li. 2. c. 10.
 of *Tully*, *Hac non est Ciceronis culpa, sed secta*, This is not *Cice-*
ros fault, but the sects whereof he was; so, that your Masters
 can bring their matters to no better passe in discourse, is not
 their fault, but the fault of the cause they haue in hand; if it
 could bee done they could doe it: And the same *Lactantius* Lib. 2. c. 1.
 noteth of the Heathen, although in the course of their liues
 they would neuer acknowledge the *only God, or the God of the*
Christians; But saith he if any necessity vrged them, if any pe-
 stilence annoyed them, *tunc deum recordantur*, then they re-
 member God *ad Deum confugiunt*, they fly to God, *a Deo pe-*
titur auxilium, they pray helpe at Gods hand, *Deus ut subue-*
niat oratur, thee desire that God would succour them; so is it
 with our aduersaries towards vs, they belecue vs not in the
 matter of the sacrament, they detest our supper, & the pre-
 sence we make Christ to haue. But come to discourse, presse
 them hard with argument, hold the to it, they fly their owne
 very words, & vse ours; ours I say wherewith we expresse our
 mindes, and cannot say any thing for themselves, if they bor-
 row not our language, as by the discourse following shal be
 scene. Pause vpon this and demand what they meane, I ca-
 not determine, whether I should more pittie them, or laugh
 at them, when I see such zealous men in their cause as they
 seeme to be, so deeply plugged in such miserable quavemires;

Equidem sta-
 tuere nō pos-
 sum dolēdum
 ne potius an-
 ridendum pu-
 tē cum videam
 & graves & do-
 ctos, & vt sibi
 videntur, sapi-
 entes viros, in
 tam miseran-
 dis errorum
 fluctibus volu-
 tari. Laet. lib. 1.
 c. 18.

For neuer yet did I read any of your books, but in on point
or other, there was disagreement frō others of the same side,
or the author contrarie to himselfe, or adding or subtract-
ing from the text, which he medled with; or in some answe-
re or defence so grosse and childish, that a weak mā might
haue ouerthrowen him; Or absolutely whē the matter came
to the vpsshot, said noe other then that which we haue said.
I wil not bee found in this impudently to belie anie of your
writers, with more then is to bee found in the verie pages of
their bookes, (as your men deale by vs) but what I laie vp-
on thē, be ye sure there to finde it. And although the whol
course of this booke doe goe against you and your teachers
in this kinde, yet wil I giue here a tast of their dealing bee-
fore hand, which I purposly kept for this place, because I
would not heape vp al I could saie at once, but sparfe and let
them fall here some & there some, the better to profit. One
of the Articles wherof Bishop *Juell* contended with *D Har-*
ding was, that the Holie Communion for the space of 600.
yeares after Christ was neuer ministred opely in the Church
vnto the people vnder one kinde (which is bread, the cupp
being takē from them) In discussing of which point *D Har-*
ding graunteth, that it was ministred in *both* kinds at *Corinth*
as appeareth by *S Paul*, and in sundrie other places (saith he)
as wee finde most evidently in the writings of diuers anci-
ent fathers, *Stapleton* confesseth as much, that *S Paul* and the
primitiue Church vsed so to doe, longe and manie yeares.
What is this but to grant the whole question, & so grow frō
that which they tooke vpon them to iustifie? For if *S Paul* &
the primitiue Church vsed to minister it in both kinds longe
and manie yeares together, what is this but to saie as *B. Iuell*
said, the communion was neuer ministred openly to the
people in one kinde, for the space of 600. yeares after Christ?
The like doth *D. Harding* confesse for the priuate Masse,
for which he disputeth to iustifie the priests sole receauing,
Maria F. de quibus non (saith he) *but that is more commendable*
and

B. Juells cha-
leng art. 2.
Hard. against
the Bishop art.
2. fol. 55. 56.

Retorne of
intruchers art.
2. fol. 44. b.

The communi-
on better the
the priuate
Masse. Hard.
art. 1. fol. 39. b

and more godly on the Churches part, if many well disposed & ex-
 amined would be partakers of the blessed sacrament with the priest:
 but though the clergie be worthilie blamed for negligence herein,
 through which the people maie be thought to haue grown to this
 slacknesse and indemonition, yet notwithstanding this part of the Catho-
 like religion remaineth sound and saulelesse. Againe, whether I can
 shew, that a masse was said without companie present to receaue
 with the Priest that said it or no; what shallesh it? such particulari-
 ties and specialties of a matter of fact, were verie seldome record-
 ed by writers of the first 600. yeares. If the Communion, that is
 a companie receiueing together, bee in that respect, better
 then the priuate masse, (as *M. Harding* himselfe saith) where
 the Priest receaueth all, the people gazing on, and receau-
 ing nothing, which is the point which *M. Iewell* blamed, and
 the priuate masse be but a matter of small waight, and a fact,
 the Priest's negligence causing the peoples slacknesse; For
 shame leaue of to write in defence of it, as also to make that
 a true Communion & spiritual receauing, whē the People stand
 by & receaue nothing, as both *D. Harding* & *M. Dornā* doe.
 Corporally the Priest, spiritually the people, saith he; Then
 say I the people that receiue spiritually receiue the better; for
 to receiue the flesh and bloud of Christ corporally they assigne
 to the wicked and reprobate, such as Iudas, & spiritually they
 assigne only to the elect and godly. But how are both these
 articles of private masse, and halfe communion, proued a-
 gainst *B. Iuell* and vs, by one example; of what a silly boy did
 giue to a sicke mā at his house in a case of necessity; The boy,
 because the Priest was sicke, brought from him a little of the
 sacrament and gaue it the old man? Do not these men lacke
 the practise of the Church for their warrant, that wil obtrude
 such examples? The story is to be read in *Eusebius* in Greeke,
 Latine, and English, and therefore there can be no mystery in
 it, except men desire to be abused, What saith *Eckius* touch-
 ing an halfe communion. *Dureus* resp. *Whitak.* rat 6. fol. 301. Ex *Euseb. eccles. hist. lib. 6. c. 44.*
 in Greeke 36. in Latine and 43. in English. *Edm. enchir. loc. comm. c. 15. fol. 156.*

The priuate
 masse is now
 become a mat-
 ter of small
 waight, & yet
 you saie the
 people re-
 ceauē spiritu-
 ally whē they
 looke on & re-
 ceauē nothing
 Reioynder fol
 210.

This is more
 then a matter
 of smal waight
 as you saide-
 uen nowe, by
 this the priests
 priuate masse
 makes the peo-
 ple haue a
 true commu-
 nion. *Hard. art*
1 fol. 28. Dor.
art. 4. fol. 97.
Hard. cont. Iu-
ell art. 1. fol. 34
b. for a priuat
masse. art. 2. fo-
64. for an halfe
communion.
Saund. de visit.
monar. l. 7. fol.
669. for the
priuate masse
& fol. 675. for

ing praier vnto Saints departed, which doctrine is of great moment in the church of Rome, *Explicit non est precepta sanctorum invocatio in sacris literis?* The invocation of Saints departed is not expressed in the holy scriptures; Not in the old Testament (saith he) for the Jews were prone to Idololary; and vnder the Gospel, it was not commanded, least the Gentiles that were converted and beleueed, should thinke, they should bee brought againe to the worship of Earthly Gods. Further, (saith he) if the Apostles & Evangelists had taught the Saints had bin to haue bin worshipped, it would haue argued great arrogancy in the, as if they had sought renoune after death; therefore the Apostles would not by the expresse scripture teach the calling vpon Saints. Thus far *Eckius*. The counsel of Trent doth not found it in the scriptures, but bringeth it in (by the window an other way) by custome & consent of Fathers; which they do but pretend neither, because they would not let go al their hold at once, *Saunders* reackoneth this amongst other things to be the word of God, *not his word written, but his worde vnwritten*. If we in this age of the world be to trust to an vnwritten word, I demaund to whom that was deliuered to be kept and preserued? In the first age of the world, as God gaue Laws to our Fathers without writing, so hee gaue them memories which serued in steede of books; the defects of that kinde of teaching, being knowne vnto him he relieved it by often iterating of one thing, & by putting the in minde of one thing often. After this grew the vse of writing as meanes more durable to preserue the laws of God from oblivion and corruption, as the liues of men grew the more to be shortned: therefore is *Moses* said to write al the words of God, and vnto the Evangelist *S. Iohn* expresse Charge is giuen *Scribe, write these things*. Againe, *Many other signes also did Iesus in the presence of his disciples which are not written in this booke; but these things are written that yee might beleue that Iesus is that Christ that Son of God*. So that if now after so much writing, & the ceasing of God to speake to the worlde but

The inuocatio
of Saints can
not be proued
neither by the
old Testamēt,
nor by the
newe.

Sessio. 25. de
inuocat

De visib. mo-
narc. l. 1. fol. 12
Hoker Eccles-
poll. 1. par. 13.
The benefit of
hauing diuines
lawes written

Exod. 34. 4.
Apoc. 1. 11. &
14. 13.
Ioh. 20. 30. 31.

but by writing, we shal divert from his written worde, to his
 vnwritten, it wilbe to turne the truth of God into a lie, and to
 follow fables in steed of truth. If this part of the doctrine of
 the Church of Rome *in praying to Saints* be without al warrāt
 of holy scripture as *Eckius* and *Saunders* do allow; how much
 to blame are they, who would drawe a prescript & rule from
 Christs owne words on the crosse, when he cried *Eli, Eli, My*
God my God, why hast thou forsaken me, saying that it was fa-
 miliar to the faithful Iewsto *pray vnto Saints*: because they
 thought that Christ had called on *Elias*? Is it not a miserable
 glosse, that eateth out the bowels of the text if it were an v-
 sual thing with the Iews to pray vnto Saints: how said *Eckius*
 that the Iewes had it not in vſe, because they were prone to
 idololatry, and to whom should they pray? The fathers of the
 old testament, (saith he also) were in *Limbo*, in hel; The Iews
 that said Christ called on *Elias*, did deride & mocke him: &
 so do the Papists abuse vs, that alleadge the holy scriptures
 to such purposes; But into how many shapes, wil they turne
 this one parcel of scripture and make it serue more waies thā
 one? *Saunders* alleadgeth it for the service in an vknowne
 tongue, because the Iews seemed to mistake Christ. How
 neere that speech of Christ on the crosse commeth either in
 favour of *praying to Saints*; or to the service in an vknowne tongue,
 I wil not sticke even now to make themſelues iudges. The
 Doctrine of pardons hath brought no ſmal treasure to the
 church of Rome, & yet *Alphonſus*, reverēceth it but for new;
 Against the error of denying pardons saith he, I wil contend
 in few words, because amongst al the things whereof we dis-
 pute in this work, there is none that the holy scriptures haue
 lesse mentioned *then pardons*, and wherof the ancient writers
 haue lesse spoken. This report of *Alphonſus* doth *Polidore Virgill*
 confirme out of *Fisher*, who was bishop of Rochester, in these
 words: No Divine doth at al doubt (saith he) whether there
 be purgatory, but yet among the ancient fathers, there is no
 mention at al of it, or very seldome, yea even the Greekes to
 this

Dureus Conf.
 Whi rat. 1. f. 44
 Cope dial. 3.
 fol. 332. to the
 same purpose.

Math. 27. 47.

De visib. mon.
 l. 7. fo. 679. for
 the service in
 an vknowne
 tongue

Alphonſ. a ca-
 stro. l. 8. verb.
 indulg.
 Pardōs. haue
 no ground ei-
 ther in anti-
 quity or in the
 scriptures.
 Polid. Virg. de
 invent. rerum
 li. 8. c. 1. f. 61.

No purgatory
no pardons.

Princip. doct.
6. c. 7. & 17.
Noe successio
in the Apostleship.

De Rom. Pont.
l. 2. c. 31. fo 324
After a sort.
Rhem. Annot.
Ephes. 4. v. 11.
It a verie continuall apostleship.

Alphonse a castro.
l. 1. c. 1. fol. 17. 6
The sea apostolike cometh
after generall counsell.

De Rom. pont.
l. 4. c. 1. fol. 470

De concil. author.
l. 2. c. 19.
fol. 183.

this day beleue it not, for so long as there was no care for purgatory *nemo quasit indulgentias, no man sought after pardons*, for vpon that dependeth all the credit of *Pardons*. So may they both be left, as having no ground in the word of God. Here you haue an open and knowen confession of themselves, that for these maine points of their religion, *Private masse; halfe communion, prayers to Saints, Purgatorie, and pardons*, that the holy scripture doth not speake in fauour of them, no nor antiquitie neither. Touching the Popes office, they are not yet resolued what to think of it; First *Stapleton* telleth vs *That the Pope succeedeth not S Peter in the Apostleship*, of the Apostleship there is noe succession: by an absolute deniall. *Bellarmino* saith *succedit aliquo modo in Apostolatu*, the Pope succeedeth after a sort in the Apostleship, that is, in the care of the whole world. After a sort saith he. The *Rhemistes* conclude the affirmatiue, without any qualification, *That the Roome and dignitie of the Pope is a verie continuall Apostleship*, by an absolute concession. So what they cannot perfect at once they wil by degrees. It is not saith *Stapleton*, it is after a sort saith *Bellarmino*, nay it is indeed saie the *Rhemists*. They stagger in more then this about his holines, euen of what force & strength his determinatio is, *Sedes Apostolica*, The Apostolike sea, because it representeth the whole Church as the head, holdeth the first place after generall counsell, in defining matters of faith, saith *Alphonse*, And I take not (saith hee) the Apostolike sea for the Pope alone, seeing hee maie erre in the faith, as did *Liberius* & *Anastasius*, but by the sea Apostolike I vnderstand the whole Colledge of Cardinals and other learned and approued men, if they maie bee had to aid and assist the sentence which is to be giuen. *Bellarmino* shutteth out counsell, and Cardinalls, and all, & maketh the sentence of generall counsell of noe force, except there bee added to it, the allowance of the Pope as the last vpshot; Nay hee will not only make him aboue al counsell, and the whole Church, but he wil make him the whole Church too for

For where wee obiekt by a cleare evidence drawen from a
 text of holie scripture, that the Church is the last tribunall,
 wherat al men must stand on earth, beecaue Christ said to Mat. 18. 15:
Peter Tell the Church, the occasion maie allight on the Pope 1. reprove him
 as wel as on anie other, to referre synners to the Church, and 2. take 1. or 2.
 therfore the Pope ought to acknowledge the Church to be 3. tel the Church
 greater then himselfe, hee answereth that the Pope maie in
 some sort performe that order of reproofe; First, saith he the
 Pope ought to admonish him that offendeth priuatlie; next
 if that serue not; to cal witnesses, lastly, to tel it to the church
 that is, *to tel it to himselfe*, as to the president and Church o- Tell it to the
 uer whom hee is, that is to saie, to excommunicate him pub- Church that
 liklie. Did euer anie man heare such bafe shifts? *Bellarmino* is, to himselfe
 flieth the Church and retreth to the Pope, *Saunders* on the The Pope is
 other side beeing hard driuen for *Honorius* the Pope, whoe the Church.
 being condemned for an hereticke, was so taken and repu- De visib. mon.
 ted, refuseth him & flieth to the Church, for although (saith L. 7. fol 394.
 hee) *Honorius* had fallen into heresie, yet can it not bee Though Ho-
 said *the Church of Rome* did erre in the faith, who did norius fel into
 not onlie not decree anie such thinge, but also did alwaies heresy yet the
 detest that *heresie*, wherof *Honorius* was condemned; Church of
 The like and more he saith in defence of *Anastasin* the 2 Rome did not
 whome Gratian in the decrees doth note for an hereticke; Saunders ibid
 For hauing said that although *Anastasin* had consorted & fol. 362. 364.
 communicated with heretickes, *namu ab omni heresis crimi-*
ne libera mansisset Romana Ecclesia, yet had the Romā church
 remained safe without all fault of heresie, addeth, That al- The Church
 though the Church of Rome did, or shoulde haue for some of Rome may
 smale time fallen into heresie, yet had God (and so he did) for some smal
 shew his wonderful prouidence towards that sea, in respect time fale into
 that the Pope, who caused the error, was therfore stricken heresie
 fro above, leaſt by the *sea of Peter* the Catholike church should
 be drawen into error, noe man following the Pope therin,
 becaue he was smittē of God; nor must we, saith he, respect
what Bishops doe, but *what they lawfullie doe*, seeing Christ

commanded his people to followe and obey those things which they who sit in the *Chaire of Moses* should command: By this reason it will followe And that is vnderstood to be lawfully don which is don (after that the Pope fer the ancient custome) according to the mind of a counsel. siteth not in the *Chaire of Moles*. Seeing therfore the Church of Rome decreed noe such thinge vnder *Anastasiu*, verilie it is free everie waie from The Church of Rome can now saue the Popes credit. heresie. If the Church of Rome, can now saue the Popes credit, that free and he faulty; how is his determination, the vpper shot of al, and aboue al? How is he the church it selfe? And how is nothing firme, without his ratification, as *Bellarmino* striveth to proue? And which is most material, how doth he strengthen his bretheren, if he may be an heretike & they free?

So that in these conclusions, *Bellarmino* neither standeth with *Alphonso*, nor with *Saunders*, as hath bin shewed, no nor with himselfe; For *Alphonso* subiected the sea of Rome, the church of Rome, consisting of the Pope, Cleargy, and other godly men there, vnto a general couisel; *Bellarmino* preferreth the Popes voice or decree aboue all, yea maketh him the church; yet other where, he setteth for the Church, not the Pope alone, but the Pope and the people; and that whē the ancient fathers and the Popes do say the Church of Rome cannot erre, that then they are to be vnderstood that in the Church of Rome, there shal alwaies be a *Catholike bishop* teaching, & *Catholike* people hearing or iudging, in concluding both vnder the name of the Church of Rome; and so hath he flaine himselfe with his owne sword.

Bellarmino es goodwilt to the Pope. Furthermore *Bellarmino* is so carefull for the Pope, that though he hold opinion touching a matter of faith; as other men do; if in examination, it happen to be an error, yet shal it be none in the Pope, but must be one in al men else: For trial of this let any man read the 1. & 2. chapt. de sanct. beat. where he proueth it an error vpon whom loeuer shall thinke that the soules of the blessed doe not see God vntill the last day. This error is put vpon *Iohn 22*. *Bellarmino* confelleth as much, *Iohannem hunc revera sensisse animam non visuram Deum, nisi post resur-*

rectionem. That *Iohn 22.* did verily beleue, that the soules see
 not God vntil the last day; But this he thought (saith he)
 when he might so thinke without danger of heresie, *nulla e-*
um adhuc praecefferat Ecclesia definitio, for there had no deter-
 minatiō of the church gone before. Why? The determinatiō
 of himselfe, is the determination of the church, aswel as you
 said before, *his telling of a thing to himselfe, was the telling of it to*
the church. And why excuseth he the Pope, by the not de-
 termination of the Church? When he telleth vs himselfe,
That neither generall counsels nor particular, (which otherwise are
subject to erre) can erre, if the Pope confirme them. And yet see
 the man, he telleth vs, that *Iohn* need not to reuoke the error
cum in errorem nullum incidisset, for he fel into no error. If hee
 fel into no error neither did they fal into any error, on who
Bellarmino laieth the same error, nor must he cal it an error to
 say, *The soules of the righteous see not God vntil the last day,* seeing
 he himselfe saith that *Iohn* so held and yet held no error. Fro
 absurd and grosse cōclusions, they fal to flat blasphemies. *The*
reward of sin is death, but everlasting life is the gift of God, saith *S.*
Paul; the Rhemists say, in their annotations, that *The sequēle*
of the speech required, is that as he said death or damnation is the sti-
pend of sin; so life everlasting is the stipend of iustice, & so it is. What
 indignity is this to the holy Ghost to crosse him so manifest-
 ly? *S. Paule* maketh opposition betweene eternal life & eter-
 nal death, touching the cause of either. The proper working
 cause of death is sin, so saith the Apostlic, *The reward, wages, or*
stipend of sin is death, but everlasting life is (what? the stipende of
good workes as the Rhemists say? no: but) the free gift of God. Why did *S. Paule*
 invert and turne the sentence, if, as the one had deserued hel, so the other
 had deserued heaven, but only to exclude what the Rhemists bring in?
 They iterate this in an other place, where they say *Heaven is as well the reward*
of good workes, as hell is the stipend of ill workes. This is also secon-
 ded by one from Rhemes, who saith that the Apostle Saint
Paule laieth in indifferent ballance good workes and euil, &

bell. de Rom.
 pont. l.4. c. 14.
 fol. 549. & c. 12
 fol. 531. he sa-
 ueth Pope Ni-
 cholas by the
 like.

De conc. auth
 l. 2. c. 2 & 3.

De Rom. pont.
 l. 4. c. 14. f. 551

Rom. 6. 23.
 Rhem annot.
 on that Text.
 blasphemies &
 Contradictiōs

The Apostle
 might as easi-
 lie haue said
 so, as they ife
 had bin so.
 Annot. 2. Cor.
 5. vers. 10.
 Wil Reinolds
 cont. Wharke
 fol. 1051

Rhem. Annot.
Rom c. 9, v. 11.
& 16.

Rhem. Annot.
2. Tim. 2, v. 21.

Annot. Rhem.
Rom 9, v. 6, 11.
14, & 16.

2. Tim. 2, 25.
God giueth
repentance.

maketh the one the cause of heauen, as the other is the cause of hel. But if it be so, that good works be the *cause, purchase & merit* of eternall life, (as these men tell vs) as trulie as euill works are the purchase and merit of hel, what saie they to their owne note, vpon another text, where they tel vs, that by the example of the two *two twins Jacob & Esau*, it is euident that nether nations nor particular persons bee elected eternallie or called temporallie, or preferred to Gods fauour before other, *by their owne merits*, but of the two, vwhere iustlie hee might haue reprobated *boib*, hee saued *of mercie one*. What is this? as S Paul said before *eternal life is the gift of God, excluding merits*. Yet they stand not alwaie to this last; For they saie againe. *Man hath free will to make himselfe a vessell of saluation or damnation, though saluation be attributed to gods mercy principally, the other to his iust iudgment*. How hath man free wil to make himselfe a vessel of saluation or damnation, whe saluation is principallie of Gods mercie, and the other of his iudgment? Whie explaine they not that darke speech, that wee maie vnderstand it? *Interpres eget interprete*, They neede more Interpreters then the text. They told vs before, that Gods meere mercie is seene in the elect, and iustice in the reprobats. And that they that are saued, must hold of gods eternal purpose, mercy and election; And this election and mercy dependeth on his owne purpose, will, & determination; & that all are worthis of damnation, before they bee first called to mercie. Make good this doctrine which they haue last set downe, and agreed vpon, & the former will proue blasphemous, and derogatorie to the maiestie of God. That good workes are the cause of heauen, as euill are the cause of hell. Or that man hath free will to make himselfe a vessell of saluation or damnation. I doubt not if the Rhemists be followed, but that a man might take vp moe contradictions then those before, which they haue heaped amongst their notes in that testament. Where S. Paul writing to Timothy willet him to instruct with meeknesse, those that resist or vvithstand the truth, prouing if at anie time God will

gwa

give them repentance, that they maie acknowledge the truth; they note; That conversion from sin and heresie, is the gift of god, and of his special grace. I might aske them first, how this agreeth with their owne note one the other side of their owne lease, so oft mentioned before; *Man hath free wil to make him selfe a vessel of salvation or damnation.*

Annot. vppon that place in the margent. pag. 189.

But I wil leaue that now, and demand of them howe it agreeth with this; *The grace of god woorketh not in man against his will, nor forceth any thing without his acceptation and consent, and therefore it leeth in a mans will to frustrate or to followe the motion of god.* And this, *The father draweth vs, and teacheth vs to come to his sonne and beleue these high and hard mysteries, not compelling or violently forcing any against their will or without any respect of their consent, but by the sweet interuall motions and perswasions of his grace and spirit* hee vvholie maketh vs of our owne will and liking to consent to the same. And in another place most plainlie *The vehement perswasion that god vseth both externally by force of his word & miracles, and internally by his grace, to bringe vs vnto him is called compelling, not that he forceth any to come to him against their wils, but that hee can alter and mollifie an hard hart, & make him willing that before would not.* How these notes agree, al men maie see. If conuersion from sin & heresie, bee the gifts of God, and of his speciall grace, and that hee wholie maketh vs of our owne will and liking to consent, and that hee doth alter and mollitie an hard harte and maketh him willing that before would not. I would knowe vvhath freewil man hath to vvish his own conuersion (vvhich is a supernaturall thing) before Gods grace and illumination come. Can it concurte vvith a thing which is not? A wil to vvish our conuersio is not there before grace come, nether lieth it in man to frustrate the grace of God, vvhen hee doth effectually call vs, as appeareth by S Paul called in the Acts; Againe if it lie in mans power to frustrate or follow the motion of God, how is conuersion from sinne and heresie the gift of God, which they saie also? So that as the two

Annot. 2. cor. 6. v. 1.

annot. loh. 6. v. 44.

Annot Luc. 14. v. 13.

Conuersion from sin. & heresie is the gift of God

For whosoever are lead by the spirit of God Rhem.

Rom. 8. v. 14. in marg. Hee

meaneth not that the children of god be

violently compelled against

their wils, but that they bee

sweetly drawne

moued, or induced to doe

good. ex Aug. Ench. c. 64. de

verbis domin. Sermon. 43. c. 78

de verb. Apost. ser. 13. c. 11

Perkins Trea-
tise of mans
freewill and
Gods free
grace fol. 102.
De gratia &
lib. arbit. l. 6.
c. 15. fol. 557.

The good that
is in the worke
is of grace.

Petrus Baro
super Ionam.
Thes. 1. fo. 326
ex Aug.

first notes, do oppugne each other, so doe the two last also, joining fairely with the doctrine of the Church of England in one maine point of controversie, which is *Free will*. To say that God altereth and mollifieth an hard hart & maketh him willing, that before would not, is to say, That God maketh vs then willing being otherwise by nature unwilling, and so he regenerateth vs, not against our wils, but with our wils; yet so as the willingnesse to be regenerate is not of vs, but of God. If they wil stand to their own notes, they may subscribe to this of ours. Bellarmine will come to vs himselfe, rather thē we shall be alone in this question of our conversion and free will: *Conversio hominis ad deum, ut etiam quodlibet aliud opus pium, quatenus opus, à libero arbitrio est tantū, non tamen sectuso auxilio generali, quatenus pium à SOLA GRATIA est, quatenus opus pium, à libero arbitrio est & gratia.* The conversion of man vnto God (saith he) as every other godly worke, so farre forth as it is a worke, is only of free wil, not excluding Gods general helpe; so farre forth as it is Godlie, it is *ONLIE* of Grace, and so farre forth as it is a Godlie worke, it is of Free will and Grace together. For the efficient cause of everie action of man, as it is an action, is from the will of man; as it is free, it is by the freedome of the will, as it is Godlie, it is by the good seede and sufficient helpe for that seed: Further, Grace only doth make that the action or deed of man be godly and supernatural; which nature with al his strength can never reach vnto; What is this, but our assertion, and the overthrow of himselfe and his fellows in this question? We never denied a natural power in man, simply to wil this or that, but to wil that is good, we hold it a worke of grace only, as Bellarmine here confesseth. *Liberè agere est humana natura, & ita cum ratione coniunctum ut ab ea non separetur, liberè agendo malum eligere, est corrupta natura; bonum vero eligere est gratia,* saith a great protestant out of S. Augustine, Freely to do a thing, is of the natural power in man, and so ioined to his reason, that it cannot be separated from it, in this free choice to chuse a thing that

is naught, is the corruptnesse of nature, *but to chuse the good is of grace.* Bellarmine in one place complaineth that *Pighius*, otherwise a great Catholike, went away fro that side in some questions, because he addicted himselfe to read *Calvins* works; and I doubt me when *Bellarmino* shal be called hence, they wil say of him, he was too nere a protestant. For besides that before; in the great question of *Merite*, thus he writeth, *Propter incertitudinē propria iustitia & periculum in auri gloria, iustissimum est fiduciam totam in sola dei misericordia & benignitate reponere.* In respect (saith he) of the incertainty of our own righteousness and for feare of vaine glory, *It is the safest way*, to place al our trust and hope, in the alone goodnes and mercy of God. He seeth wel the weaknes of his cause, for which he striverh; otherwise he would never haue come to the truth so freely, howsoever in the expounding of his meaning in those words (which are plaine enough and need no exposition) he would faine marre them againe; For he would yet haue vs beleue that *our workes* are *vera iustitia*, very righteousness, and that they can abide the iudgement of God; and may be relied upon; which, if it were so, where is the defect, which causeth the to fly to his alone mercy? God is not vniust, if their workes wil abide his trial, let them claime their due of desert without *mercy or fauor*. For to him that worketh is the reward not reaked of *grace* but of *duty*, saith *S. Paulo*. Againe, discoursing against his ancient brother *Durand* touching that text of *S. Paulo*, *which the iust iudge shal giue vnto me at that day*, he saith, that to speake absolutely man canot exact or require any thing of God, since *all that we haue is his gift*, yet taking in (as it were) the wil of God and his promise, in that he wil not exact our workes of vs for nothing, but vvil render a reward according to the proportion of the workes, we may exact a reward of him; and therefore (saith he) the workes of the righteous, *remoto pacto vel promissione*, setting his covenant and promise aside, are not worthy of eternal life. Gods mercy and promise is then his best stake, howsoever

some

De grat. & lib.
arb. l. 1. c. 3. f. 50
See the same
in Rey. admon.
nit. ad lecto. in
li. de Rom. Ec-
cle. Idolol. c. 3.
In very manie
things Bellar-
mine is a pro-
testant, or at
the least not a
Papist, Doctor
Doue in his
book of recu-
sancy.
De iustific. l. 5.
cap. 7 fol. 424.
It is the safest
way to trust to
the alone
mercy of God

Rom. 4. 4.
De iustific. l. 5.
c. 16. fol. 463.
2. Tim. 4. 8.

Ibid. fol. 465.

sometimes he would put it vp. To make our workes truly
 and properly meritorious, and fully worthy of euerlasting
 life, and more principal causes in the matter of iustification
 then faith, to make them the cause of heauen, as ill deeds, are
 the cause of hel. To say that we may trust vnto them, that
 they are true righteousnesse, and that they are able to abide the
 iudgment of God: And yet to say, that it is of his free mercie
 and liberality, that either he promised any such reward to
 our workes, and that the workes of themselves are his & none
 of ours, and that when he crowneth our workes, he crowneth
 his owne gifts, & that he rewardeth them aboue our desert,
 and al this in respect of his free promise and graunt; are the
 words of men that are disposed to play their parts on a stage,
 and when they are out of their parts to imagin some God to
 come downe amongst them to keepe their credit with the
 people; for their tenor and breefe of all their talke is, *we haue*
truly and properly deserved heauen, because of his free bountie &
mercie he first promised and then gaue it vs. Stapleton after much
 debating of this question, commeth in the end to this, That
 whensoever we doe read in the ancient fathers that *god is deb*
ter vnto vs in the great gift of eternal life, It must be vnderstood
 as debter to himselfe, and in respect of his owne promises,
 and that hee is not debter vnto vs, to himselfe, not to vs, for
 his own promises, not for the worthines of vs or our workes.
 If this suffice them wee will stand to it, God is iust (saie we)
 in that he keepeth promise and doth not deceaue his of that
 reward, which they hope for, but the promise is free, for free-
 ly he promised, and freely hee giueth, yet in that hee bound
 himself vnto vs by his free promise, it was iust that he should
 performe the same *not that wee haue iustly and worthily deserved*
any part of that reward, but because it is meete that God be al-
 waies faithfull in his words: And so make him, if debter to a-
 ny, the to himselfe, as Stapleton speaketh: The Crowne is the
 reward which God hath promised to the worke, not because
 the worke is yworthie of it, but because it pleased him so gra-
 ciously

What they say
 of good works
 them. 2. Tim.
 4. v. 8. Ieam c. 2
 v. 22.

what they say
 of good works

De vniuers. iii.
 sit. doct. lib. 10
 c. 7. fol. 381.
 God is debter
 to himselfe not
 not to vs.

Whitak. cont.
 Gul. Reynold.
 fol. 58.

flowly and liberally to bestowe such excellent rewards vpon vs, that haue deserued so little; and so keep in with the promise and couenant, and exact nothing of him because al are his, as *Bellarmino* a voucheth. And when he crowneth vs he crowneth his owne gifts, not our workes, giuing before what he repaieth after. For how should hee repay as a iust iudge, vnlesse he had first giuen as a merciful father? & how should this be a crowne of iustice, if *grace* had not gon before, which iustifieth the vngodly man as saie the *Rhemists*?

Of these notes, and therest in this whole booke following I would haue you that are seduced to demand of your teachers what they thinke, praying them to reueiwe & reexamine them; and for your parts to marke how they answer & defend their opiniōs, but see with your own eyes trust not theirs. Thinke that the verie debating of these questions (vvhich they cannot chuse but handle) hath drawen such confessiōs from them, settle your selues but once to compare their reasons, First with the holie scripture, then with the ancient fathers of the primitiue time, and lastly by the protestant writers of this age in the Church of England, and then iudge where the truth is, you wil then sone perceiue (I wil speake of one for all) that noe man can more fully contradict *Bellarmino*, then *Bellarmino* doth himselfe, as *Lactantius* laid of *Tully*. If he or anie of them, or al of them bee growen in your opinions great, it is but the elemēts of your sloth that wil not giue you leaue to looke on him: *Calamitas huius temporis laudem viri propagauit*. The miserie of this time wherin pusillanimity so much reigneth in your mindes, hath gotten him the praise he hath, and not the cause he handleth; for looke into that, and you vwill bee ashamed both of it and him. Wee all jumpe in this. As noe building standeth without a sure and substantial foundation; so noe life, no saluation is to be hoped for vwithout a right and true faith.

Let vs therefore look whom vve trust and what vve beleue *Si religio tollatur, nulla nobis ratio cum caelo est*. Take away religi

D

on

Cui redderet
coronam ius-
titiæ, si nō
donasset gra-
tiam misericor-
diter? & quom-
modo esset ista
corona ius-
titiæ, nisi præ-
cessisset gratia
quæ iustificat
impium? Aug.
de gra & lib.

arb. c. 6. Annot
2. Tim. 4. v. 8.

Nec enim po-
terit, ab vilo
Cicero quam
Cicerone ve-
hementius re-
suscitari. l. 2. c. 9.
fol. 148

Cicero pro do-
mo sua post
medium.

Stapler. in the
fortresse. f. 5. b

Lactant. l. 3. c. 10. fol. 124.

non hic nobis
labor Inutilis
ad perniciem,
sed utilis ad sa-
lutem, Aug ep-
111.

The Jewes
could tel that
the golden
calfe which
they worship-
ed was not
God; yet were
they idolaters
and the hea-
then did not
thinke that
those thinges
which they
made with
their handsto
be Gods &c.
and yet were
they grosse I-
dolaters

A quibus si per
suasionis eius
rationem re-
quiras nullam
possint redde-
re, sed ad maio-
rum iudicia co-
fugiant, quod
illi sapientes
fuerint, illi pro-
bauerint, illi
scierint quid es-
set optimum,
seque ipsos se
sibus spoliant,
ratione abdi-
cant, dum alie-
nis erroribus
perducunt. La-
f. c. 20.

on, and we haue noe societie with heauen: the labour thereof
is not vnprofitable leading vs to destruction, but profitable
bringing to salvation. Beleue not them that would drawe
you from knowledge. Knowe that they abuse you, that saie
the scriptures are not for you to read, and al to keepe you in
ignorance, because you shal not see what they say or doe.
Take you heed of them that teach you worshiping of Ima-
ges; praying to Saints; that plead their pardons & their pur-
gatorie, noe one sillable in Gods booke sounding anie waie
to either of them. I knowe they haue excuses, that you doe
it not to the image, but to the thinge represented; which ex-
cuse besides that it is the same that the Iewes, and all Idola-
ters that vvere heathen could make for themselves, it is a mo-
strous vnruth in it selfe. They know there be amongst them
who haue written in defence of the vvorshiping of the imag-
of the Crosse and trinitie, even vwith the same vvorship that
the trinitie should be worshiped vwith. The learned amongst
them knowe, that this vvhich I saie is true. Leau I beseech
you your old and vvorneout excuses, which hetherto some
of you haue bin accustomed to make in defence of the reli-
gion, you are in liking with, which are *so did wee learne, so did
our ancients teach, they were wise enough, they knewe what they did
and what was best,* and so spoile your selues of iudgment, and
banish reason only to rest on other mens errors.

But if you wil needs go to Fathers & ancients, go to the
of 1500. 1400. 1300. 1200. 1000. yeares since, & not to the
which lived in the *Tyranny of ignorance*, for 400. 300. or 200.
yeares ago, whē Sathan had covered the greatest Monarkies
in darknes, and ignorance; some few sparkles here and there
arising, being with the fogge & mist that then spread it selfe,
soone put out. Policy is the best point that their religio ever
thrived by. That this is true, I wil lay a brieft of the method
which your masters vse, (and you know is true) in propaga-
ting their religion. First they take away al vse of reading the
holy scriptures from the Laity whom they teach & instruct.

Next

Next they barre them from al conference or society with a-
 ny of whom they might learne to vnderstand what they are
 taught, whether agreeable to Gods word or not. They take
 from them al the Protestants books, and damne them to the
 pit of hel, not suffering them to read one of them. I demand
 how far either a Turke or Iew, or any other miscreant might
 preuaile against any poore seduced soule that is in their cu-
 stody, if they take them time enough, with these meanes.
 Those they vse touching the Ignorant, for their schollers
 they haue other. First they shall haue the ancient Fathers &
 Doctors, as they wil please to deliver them, by written notes
 of their owne gathering; if they chance to admit them to the
 prints, they shal then haue such prints, as they haue newly
 set for the purpose, the ancient copies being altered. Then
 they haue a devise to shew them counterfait writings of the
 Fathers and Doctors, such as they never wrote, in steed of
 true; and therefore learned and vnlearned, scholler or not
 scholler had need take heed to them in that. And whē they
 are hardly pursued, out comes the *Index expurgatorius*, in mā-
 ner of a note booke, to tell the younger sort, when & where-
 in they shall refuse any author that maketh against the do-
 ctine of the church of Rome: And adde vnto this practise
 such an opinion as this, *The Church of Rome cannot erre what-
 soever it decreet and the Pope of Rome is not to be accused what-
 soever he doth.* And thus they seduce both one sort and other.
 If ever there were slavery or tyranny this is it, the captivitie
 of the soule being ten thousand times more greate & more
 grievous than that of the body. God hath called you vnto
 liberty, not to be servants of sin, but to serue erroneous opi-
 nions: is worse than to beare tyrannous exactions. Take frō
 them these weapons, wherewith they chiefly fight, and you
 shal haue them as *Sampson* without his haire. you may take
 them and chaine them where you list. Pardon me I desire
 you if I be large, the earnestnesse of my minde towards you
 hath caused it, because I see the waies that deceiue you;

This is rela-
 ted more at
 large in the
 booke it selfe
 where speciall
 mention is
 made of it.

Gal. 3. in nos
 Corinth. 7.

Iudge 13. in
 Osee 13. in
 Ier. 13. in

where the apprehension of the minde is great, words to open it will be many, *vincit officium lingua sceleris magnitudo*. Their practises against the truth, passe the quicknesse of my pen to describe, and therefore every warning should worke some warinesse.

Touching my person, it skilleth not in this who I am, *Hoker pref. to hope you will consider what is spoken, and not who it is that speaketh, but let the same reason prevaile, whether from a young man or an old, whether from a clerke or a lay man.* There was a great man of your Church, that once saide, There was more heed to be given to a lay man bringing scripture, than to the Pope and generall counsell. And as great a man amongst vs hath said, The holy Ghost is not tyed to any Order, degree or chaire, but bloweth where he will, neither as *S. Ierome* saith, we must not iudge as *Pisbogos* schollers according to what the teacher shall say, but the strength of that which is taught (by whomsoever) must be waigbed. If the truth in these cases had bin to be sought for at the hands of any sort of mē, Popes, or Cardinals, or touching the place, Rome, Paris, or Rheims, or any other seat, I am well assured *S. Paul* when he took his leaue from those of *Ephesus*, would not have omitted to have named any man or place to have resorted vnto, he only said thus. Now brethren I commend you to God, & vnto the word of his grace, which is able to build further, and to give you an inheritance amongst all them that are sanctified. To draw to an end. Because you shal as plainly see that I can direct you where you shal finde the true religion taught and mainetained according to the holy scriptures of God, as well as I haue noted vnto you the false bouldstred out, take into your hands those two treatises of *D. Crammers* of the Sacrament, *Bishop Hoopers*, and *Bishop Riddies* of the same argument, *Bishop Iuels* Reply, & defence of the Apology against *Harding*. *D. Nowell* against *Dorman*. *D. Fulkers* answer to the *Rhemists* testament. *D. Humphrey* against *Campion*. *D. Whitakers* against *Campion* and *Darcus*. *Willetts* Synopsis, and *Tetrastilon*, *D. Reynolds* conference with *Hars*, and against *Bellarmino*, and defence of his theses. *D. Snelcine* against *Bellarmino* of the
My

My Lord of Winchesters Dialogues against the Iesuits. Dr.
Abbot against *Hil*, or any other treatises of these against your
side, you shal see the truth of Gods holy worde in severall
parts discusled in so wonderfull an harmony, that though
some of them live now, and some be gone, they speak al one
language, they all pronounce *Sabbolab* plainly, it being but Iud. 13. 6.
one truth which they speake. In their volumes and writings
be many and infinite quotations, both of scriptures, fathers,
Doctors, Councels, histories, laws, decrees, both Greeke and
Latine: peruse them, view them, single them out in the que-
stions they treat of (& they treat of al betweene the church
of Rome, and the church of England) in the Masse, sacrifice,
real presence, service in a strange tongue, halfe communion,
Popes supremacy, worshipping of Images, or in any diffe-
rence else, and shew me any apparant abuse of holy scripture
or history, contradiction each from other, shift, couler or de-
vise, to darken the truth in any of those points, let it be in the
least nature, as those that I have already, & will further shew
in the booke following, and I protest before God I wil fully
give over eicher to write or speake any thing against you, but
wil wholly apprehend your religion, as consonant to the
truth. They that sow winde shall reape a storme. Brethren be
not children in vnderstanding, but as concerning malicious-
nes be children, but in vnderstanding be men of a ripe age. I
beseech almightie God to make vs as wise as Serpents in
providing the food of everlasting life to nourish our
soules, and as innocent as doves in doing ill, that
the corruptions of our liues doe not taint it.

From Tidworth, the 1. of Nouember,

1607.

Osey. c. 8.

1. Cor. 14. 20.

Da domine, vt
te quem bene
credendo con-
fiteor male vi-
uendo nō de-
negem, & te
quem strenuū
fide sequor, ac-
tu negligentie
operibus non
offendam. Aug.
Epist. lxxi.

John Panks.

some of them live now, and some be gone, they break a one
part divided in to wonderful harmony, that though
free, & without the burden of God's holy words in a usual
Manner, yet, for any other reason of this against your

in the book following and I profess before God I will fully
acknowledge, as those that I have already, & will before this
write to declare the truth in any of the points herein con-
tained, or fully, contradict or recede from in other like manner or de-
ference, and there may appear abundance of holy scriptures
Popes infirmity, worshiping of images, or in any of the
real practices, leaving in a strange religion, half communion
of some, and the church of England in the Mass, sacrifice,
things they rest off, & they treat of it but venture the church
I am perswade them, view them first, then out in the day.
Doctors, Councils, histories, laws, decrees, both Greek and
be many and infinite questions, both of scriptures, fathers,
ancient which they speak, in their volumes and writings
language, they all promote & commendably, it being but

From Tidworth the 1. of November
 the opinions of our laws do not permit
 looked as innocent as does in doing all that
 providing the food of everlasting life to mankind our
 blessed almighty God to make us as wise as serpents in
 not children, but in understanding, men of a ripe age. I
 not children in understanding, but as concerning malicious-
 tempt. They that low winds shall reap as sown. But in the
 which I apprehend your religion, as connected to the
 I am over eager to write or speak anything against you, but

1001

John P. ...

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3 D

THE NAMES OF THE POPISH

Writers, out of which this booke hath
beene gathered.

- 1 The third part of Thomas Aquinas summes, with Caietans tracts annexed, printed at Lions. 1588.
- 2 The Sentences of Lumbard. at Lions. 1593.
- 3 The Trent counsell. at Antwerpe. 1596.
- 4 The Romane Catechisme, set out by the decree of the Tridentine counsell. 1596. at Antwerpe.
- 5 The Index Expurgatorius, by the decree of the Tridentine counsell. at Lions 1586.
- 6 The English Testaments, set out by the Colledge at Rhemes. anno. 1582.
- 7 Copes Dialogues, at Antwerpe. 1566.
- 8 Gregorie Martin, against our authorised translatiōs at Rhemes. 1582.
- 9 D. Allen of the sacraments. at Antwerpe. 1576.
- 10 Stapleton of Iustificatiō against the protestants. at Paris 1582.
- 11 Saunders visible monarchy. at Vvircburge. 1592.
- 12 Albertus Pyghius, of ecclesiasticall government for the Popes Monarchie. at Colen. 1572.
- 13 Alphonsus à Castro against heresies. 1534.
- 14 Tonstall b. of Durisme, of the truth of the body and bloud of Christ in the Eucharist. at Paris. 1554.
- 15 Melchior Canus, his disuinitie places. at Colen. 1585.
- 16 Hieronymus Torrensis. gathered S. Aug. Confessions. at Paris, 1580.
- 17 Andradius defence of the Tridentine counsell. at Colen. 1580.

- 18 Another of Andradius in defence of the diuines
of Colen against Kemnitiu. at Colen. 1564.
- 19 Lodovicus Granatensis of a publike Communion at
Colen. 1586.
- 20 Eckius Enchiridion of common places at Colen. 1600.
- 21 Genebrards Chronicles. at Colen. 1581.
- 22 Fasciculus Temporum.
- 23 Polidorus virgilius, of the first finders out of things
at Franckford. 1599.
- 24 Abdias, Bishop of Babylon writing the liues of the
Apostles, at Colen. 1576.
- 25 The third tome of the Hemeles of the ancient fathers,
set out by the decree of the Trēt cōtsel, at Lions 1588
- 26 D. Hardings answere to B. Iuell challenge. at Ant-
werpe. 1565.
- 27 D. Hardings Reioynder to B. Jewells Replie.
- 28 Dormans prooffe of certaine articles denied by M.
Jewell, at Antwerpe, 1564.
- 29 The returne of vntruthes by Stapleton against B. Ju-
ells reply. at Antwerpe. 1566.
- 30 A Catechisme by Laurence Vaux Bachelour of diu-
nitie. an. 1583.
- 31 William Reynolds, against D. Whitaker, called a re-
futation of sundry reprehensions, written at Rhemes,
and printed at Paris. 1583.
- 32 Stephen Gardiner against B. Cranmer touching the
sacrament, called an explication and assertion of the
true Catholike faith. &c.
- 33 Another of his called a detection of the deuils sophi-
strie. anno. 1546.

- 34 *The fortresse of the faith by Stapleton, annexed to Bedes history in english.*
- 35 *Iohn Dureus, his confutation of D. VVhitakers answer in the behalfe of Campian. Paris. 1582.*
- 36 *The disputations of Bellarmine against the Protestants in generall, in 9. volumes reviewed and acknowledged by the author. at Ingolstadt by Adame Sartorius. anno 1599.*
- 37 *Meditations, on the mysteries of the Rosary, of the most blessed Virgin Marie. translated into english.*
- 38 *A popish supplication to the Kings Maiestie. 1604.*
- 39 *Guicciardines historie in english by G. Fenton.*
- 40 *A table in writing hand, of a Catalogue of the Popes from Saint Peter hitherto,*
- 41 *The firme foundation of Catholike religion, translated by Pansfoote, & approued by Stapleton. Antwerpe 1590.*
- 42 *Platina, with Onuphrius annotations, on the liues of the Popes. at Louaine anno. 1572.*
- 43 *Anastafius, the Popes librarie keeper, of the liues of the Popes. at Magunce. anno. 1602.*

E

THE



ЭНТ

3



The Speakers

Taberius the Gent.

Romannus the Scholler



YO knowe *Romannus*, if so you remember, that through a meere accident, or rather a determination of God about Easter was 12. moneths, you and I did meet; when after some words of controuersie, wee fell into a discourse touching my beeing abroad at that festiual time, which occasioned some further matter touch-

ing a scruple in my mind then vttered vnto you, *my not receauing of the Communion, neither then, nor at anie time before.*

Rom. Indeed *Taberius*, I remember it wel, as also the summe of our talke at that time deliuered; I hope I satisfied you in that point, *how necessarie to salvation it is for euery Christian man to participate of the flesh and blood of Christ in the sacrament of the supper*, so that for that matter, I hope you need no farther lessons.

Tab. For the necessitie therof I am resolu'd; but yet by the settling therof, there is an other question annexed to it, which I am afraid wilbee noe lesse a maine barre vnto my conscience, for not receauing now, as that other was before of doubt, whether I might receaue at all or not; the former of the thinge, this other of the beleife of the thinge; For not to hide from you anie thinge, which maie breed my disquiet, but to acquaint you therewith, since my last being with you, I did light into other companie, where talking of questions of saluatiō, I related vnto them so much of our conference, as touched the maine point of necessitie of receauing that sacrament, and was told by them, that I did verie wel in apprehending so hie a point in the worship & seruice of God; But when I related, what manner of man you were, in laying o-

The fall of Babel.

pen vnto me, what a sacrament was, of the dignitie and worth of that sacrament, and lesse that I had, the while that I abstained, and other instructions thereto belonging, as at the latter end you did, they perceiued what you were, and were noe lesse angry vvith me for attending you therein, then offended with you for instructing mee that waie. They called themselves *Catholikes*, of others they are vsually stiled *Papists*, but whatsoever they be in name, me thinkes their care ouer me is verie good, that I should enter the right waie touching my beleeife in that sacrament.

Rom. Why? what perceaued they by my wordes of that sacrament?

Tub. They take you to hold not Catholiklie of it, neither as our Lord and sauour Iesus Christ did first institute it, nor as the ancient times of 1500: yeares, by Fathers, counsels, and Doctors did; and therefore they wished mee to make a stand, and pause, before I ioined with you therein; For you teach, that they who receaue it at your hands receaue *only* a peece of bread, and a draught of wine, not worth anie thing, and so call it a sacrament of the Lords institution, whereas he gaue his bodie, his reall substantiall bodie, & so his disciples did eate him reallie, and substantiallie, and dranke his verie blood, and to beleue this is healthful, holy, & religious, and they that receaue it so, receaue it, as Christ instituted it, and they who doe otherwise, receaue noe sacrament, but *prophane bread*, as they called it; This they did saie of you then, touching the difference betweene them and you in that question; and that in all other things, al antiquitie & consent of al ages were for them & nothing for you.

Rom. I doubt not, but they are verie bitterly eloquent against vs, when opportunitie is offered of a fit audience, their tongues & pens are miserable valiant. But me thinketh *Tubertus*, you are suddenly growen rich in discourse, who can so quicklie remember, that both Christ himselfe, al ages, and all Doctors & counsels doe make for them against vs; ordinary

One of Hard-
ingslanders

Rhem. 1. Cor.
11. fol. 453. in
fine paginæ.
Magnus nuga
tor magno co
natu magnas
nobis nugas
parit.

abi-

3

Mar. 28. 1871.
16. V. 1.
Rhomb. Marc.

The fall of Babell.

4

Luc. 24.

De rom. pont.
lib. 1. c. 20. fine.

for S. Peter, a
boue al the dis-
ciples.

1. Cor. 15.

Abdias Apost.
hist. 1. 6. fol. 188.

Hard. cont. lu-
ell art. 1. fo. 25.

Eiprimum om-
nium, vt & Ma-
rie Magdale-

na & Petro

apparere vol-
uit.

Reyn. confer.
with Hart c. 8.

diu. 2.

Sut. cont. bel-
de rom. pont.

l. 2. c. 6.

Rhem. Marc.
16. v. 1.

Mat. c. 28. 1.

his most holie mother, vvhom we maie vvel beleue to haue
bin the first, albeie in the Gospel, there be noe mentio made
therof; For, saith he, if (as the Evangelist reporteth) our Lord
did, after he was risen vp appeare to S. Peter that had earst
denied him, whie should not wee beleue that hee appeared
first to his blessed mother that neuer denied him? Here is a
plaine lesson, a graunt that the Scripture teacheth so and so,
& yet vvee maie beleue otherwise. Thus as their affections
lead them, either to the things or persos wherof they speak,
so doe they in their conceits bend the course of their argu-
ments; Others amongst them, ad those of the greatest doers
ferre this appearing of our Lord to Saint Peter, reckoning it a
mongst his prerogatiues, as *Bellarmino*, whoe affirmeth that
Christ rising, appeared to S. Peter first of al his disciples, con-
firming it by S. *Lukes* Gospel, and the witnessse of S. *Ambrose*,
who saith that of the men Christ appeared to Peter, for be-
fore (saith he) Christ had appeared to *Mary Magdalene*, and
that he further confirmeth out of S. *Pauls*, howe that Christ
rising the third daie, was seene of Cephias and then of the
Elenen, afterward of more then 500. brethren, and after to
S. *James*. On the other side *Abdias* (described to be an an-
cient writer, first Bishop of *Babylō*, who was the Apostles schol-
ler, and saw our saviour in flesh, and was present at the passi-
on and martirdome of S. *Andrews*, and S. *Mathewe*) speaking
in the honor of S. *James*, doth saie that our Lord woulde ap-
peare to him first of all, as he did to *Mary Magdalene*, and to
Peter; vvhich indignitie of these men against the Gospel, &
gracelesse exposing it vnto the worlde as vertue, is not only
taxed by our learned writers, as being dealt iniuriously with-
al, but their owne Rhemists both confesse according to the
truth of the text, that Christ appeared to *Mary Magdalene* &
Mary of James & Salome, called by S. *Mathew* the other *Ma-
ry*, and acknowledge it by their note, That she first before o-
ther & they next, saw him after his resurrection. But the Rhemists
seeing the Scripture hath giue this prerogative of appearing
from

5

Tab. Here bee shrewd accusations indeed, they accuse you, and you accuse them, on whom shal I & such other, that stand in doubt betwene you, relie? They are very famous for their learning and paines taken in defence & iustification of their cause, their volumes and bookes are many, and it maie be your replies & answers are as large, but here is the doubt who saith true.

Row. Indeed it cannot chule but pittie everle good mā in behalfe of his vnllearned brother, to see his consciencethus assailed this daie, with so contrarie doctrines of religion, especially when there is a zeale to followe, and men knowe not what, and would faine please God, and cannot tell how, or if they finde not themselves armed with Gods holie spirit, nor are able to discern their meat from poison, nor to wind themselves out of the snares, for Sathan transformeth himselfe into an Angel of light; the wicked are more watchful & vehement then the Godly, and falshood is oftentimes painted & beautified, & shineth more glorious then the truth. These be the things which as *S. Paul* saith *worketh the subversion of the hearers*, and by meane whereof, as *Christ* saith if it were possible, the very elect of God shoulde bee deceived. Notwithstanding, God in these daies hath so amazed the adversaries of his Gospel, and hath caused them so openly and so grossly, to laie abroad their folies to the sight and face of all the world, that noe man now bee hee neuer so ignorant, can thinke he may be iustly excused; it is but *willyngnes* take vp & read.

**Juell to the
reader in the
def. of the A-
pologic**

2. Cor. 14.

D. Donnell
Culinary Arts

2. Time 2

Mat. 24:

in princip.

It is noe base-
nesse for the
greatest to de-
scend & looke
into their own
estate. Bacon
se. of expere.

eds colloul
admi rebec
A. 101 to 101
origolog

Albi an attri si-
mus, nesciunt.

D. Doue of Re-
eufancy. c. 2.

arnob. contra
Gentes lib. 1.
in princip.

arnob. contra
Gentes lib. 1.
in princip.

read, read and vnderstand by Gods assistance. But the indis-
cretion of manie in the world that doe stand doubtful of the
truth betweene them & vs, is equivalent and semblable to
that answere which I once hard a Master giue to on that had
bin his Factor, (or rather indeed his fractor) in a case not vns-
like to this, about some difference between them of accounts,
the Factor pleaded his innocencie and truth, by the plaine-
nesse of his proceedings, in delivering his bills and reckon-
ings to his Master from time to time to be examined; his Ma-
replied, you haue so done indeed, but you knowe that I nei-
ther did nor would looke on them, nor examine the. I found
by that answere, that the reason whie the Master would not
nor had anie liking to veiw them, was, because hee woulde
haue libertie at anie time as occasion serued to say *he could not*
tell whether his man deceaued him or not. Whereas if hee had but
taken the paines to haue examined his mans dealings, hee
might haue bin assured, to haue found how he had behaued
himselſe towards him, whether true or false: so fareth it in
these daies with vs, painfull workes there are enough, some
of great volume, some slighter, al concerning the truth of our
cause, which all men maie see and read, but that which galeth
vs, and most tieth our aduersaries to themselves and their er-
rors is, that they who condemne vs, knowe vs not, whether
we be white or black they neuer obserue, who say we are he-
retickes & dispisers of the Church, and yet neuer read what
we hold, nor examine vs in any thinge that we doe, as pub-
likely complaineth a great scholler of our side, and I my selfe
haue oft had experice. And therefore in few words between
them and vs, I can saie as the ancient father *Arnobius* said a-
gainst the Gentiles, whē they accused the christians of those
things, wherof themselves were guiltie, even in the verie en-
grence of his conference he testifieth roundly to the world,
in these words: *Efficietur enim profecto rationum consequentium*
copulata, ut non impij nos magis, sed illi ipsi reperiuntur criminis as-
simul rei, qui reuocantur profitentur esse cultores atq; inueteratis re-

The fall of Babell.

7

ligionibus deditos. It shalbe proued (saith he) by the ioining of our reasons to gether, that we are not so wicked, as they lay to our charge, but that themselves are founde guiltie of that wherof they accuse vs, who doe professe themselves worship pers of the Gods, and only retainers of the ancient religions. But if you or any other wilbe amared with anie stream of words to beleue that part, without looking into the matter, reasons proofes, drifts and arguments of al sides, wherby you maie rightly iudge indeed, the same Farther telleth you againe

Quid est enim quod humana ingenia labefactare studio contradic tionis non audeant? what is it saith he that the witts of some me dare not ruinate with the studie of contradiction: yea although that which they studie to ouerthrowe, be pure and clear and hedged with truth on everie side, and who cannot (saith hee) dispute with arguments of great liklihood, yea although he defend a manifest vntruth & lye? The roote of this error & vaine consequence he toucheth in the next words following

Cum enim sibi persuaferis quis esse quid aut non esse, amas quod opi natus afferere. When a man hath perswaded himselfe, that a nie thing is so, or not so, he then loueth what he apprehend eth, and desireth to excell others in sharpnesse of wit, espec ally if the matter which is dealt in be remote, hid, or darke. But God be thanked those learned diuines & reuerend pre lats before mentioned, and a number other in this age, with their infinite toile and paine haue threshed and winnowed for vs the doctrine and differences of the Church of Rome, and this of England, they haue performed the first part of the Apostles speech which willett to trie all things, the latter part resteth vpon vs to followe, *that that which is good bee kept;* nether can there be a keeping of that which is good, without a triall of all things doe goe before; so that I dare pronounce there is none who maie not if he will; lee on which side the truth is, & to this purpose I doe remember a sentence of the Godly and learned father S. *Augustine*, which is *Ignorantia in eis qui intelligere noluerunt, seu dubitatio peccatum est.* Ignorance

E

rance

Arnob. lib. 1. c. 1. fol. 102.

1. Thess. 5. 21.

Epist. 105. 11.

rance in them which are not willing to learne, without doubt it is sinne, in them which cannot learne, a punishment of sin; In both there is noe iust excuse, but iust damnation.

This hath bin
and yet is, mak
eth all the er
ror. Julius Cæ
sar was once
faithful to the
Romans; but
affecting Soue
ranitie he co
tinued not so:
so the Church
of Rome was
agreat church
amongst the
rest. But now it
beareth witness
of it selfe, as Si
mon Magus
said That hee
was somegre.
at mā act 8.9.
Their vniuersa
bles in writing
which they
gaue to their
freinds contrai
ning a Cara
logue of the
Bish. of Rome.

Tub. It sinketh not into my head, that men otherwise learned and verie religious, should so wilfully hoodwincke themselves against the truth; as in this last declaration it seemeth you meane they doe; for besides their owne words (and few of their bookes haue I yet seene) in justification of themselves; I see a famous Catholike Church of theirs I meane Rome, who hath bin and yet is renowned for succession of Bishops, and continuance of Apostolike doctrine, whose gouernor & head is the Pope, vvhoe keepeth it in the same integritie, and soundnesse of doctrine, that S. Peter our Lords cheife Apostle vvhose successor hee is, did, vvhhen hee sate, and ruled there as he doth now. I tellyou I haue a table of the Bishops of Rome from S. Peter to *Clement* the eight, vvhohatly deceased as the speech was. You cannot shew me the like of any Church in the world, but of that. Al churches saue a fewe of late yeeares, haue ever acknowledged that Church for the mother and head of them al, and whatsoeuer was amisse vvas thither referred and determined, & therefore if you will oppose your selfe against them or their religion, you had need bringe sound arguments, or else they wilbee quickly confuted.

Rom. See now, you require that of mee already, vvhich you cannot performe your selfe. To enter into the discussing of the points of doctrine vvhich concerne either side, you haue nether abilitie nor iudgment, by reason you are but newly begun to be tutered by them; And then if I shoulde of my selfe discourse of them vnto you, you vvhould in the end say of my labour therein, as a merrie fellow in Wilteshire said of an hare in a course with his dogge: when my dogge was let slip at the hare (quoth he) she went forth right, & was before my dogge some foure acres bredth; But my dogge fetcht her and gaue her a turne, and awaie she goes againe, & then

then he gaue her another, and did beat her, so that she had many turnes & wrenches; but in the end (quoth he) the hare went awaie, and had nether turne nor wrench: so if I should shew vnto you the vnfoundnes of the doctrine of the church of Rome from scriptures, Fathers, Counsells, & Doctors; yea & of the intrusions of Bishops into that sea, which you (from them) call succession, you would giue me the hearing, & how soever I did beat the hare, in giuing her manie wrentches & turnes, yet you would saie she went from me in the end, and had nether turne nor wrench. I am not ignorant in what painted Cyphers, the Catholikes did of late, agreeable to your report of them, set forth their religion, calling it *venerable for antiquitie, maiestical for amplisuar, constant for continuance, irreprehensible for doctrine, inducing to all kind of vertue and pietie, dissuading from all sin & wickednesse, A religion beloued by all primitive Pastors, established by all Oecumenicall counsells, upheld by all holie doctors, maintained by the first and most Christian Emperours, recorded almost alone in all Ecclesiasticall histories, sealed with the blood of millions of Martyres, adorned with the vertues of so manie confessors, beautified with the purity of thousands of Virgins, so conformable to naturall reason and reason, and finally so agreeable to the sacred text of Gods word and Gospell.* Of which speech of theirs I will saie noe otherwise now, then Tacitus doth of Vitellius the Emperour of Rome in these words *The daie following* (saith he) as though he had spoken, before the Senate and people of a strange Citty, he made a glorious speech of himselfe, extolling his owne industriousnesse and temperancie; whereas they which heard him, of their owne knowledge, veru witnesses of his lewd actions, & at Italy besides, through which he marched for drowlinesse and riot notoriously infamous. There are two notable pillars which uphold the Church of Rome. In al her buildings, unknowne to you yet, (but hereafter better may be) against which if you leane, they will surely deceane you; on is *The Church of Rome cannot erre what soeuer it teacheth*, the other *The Bishop of Rome ought not to be accused*

In the 1. petiti
on to his Ma
iestie
Adde fidem di
ctis. Ovid. Me
dea. 1. as

Cor. Tac. hist.
1. 2. c. 27.

Two pillem
wheron the
Papists must
rest.
Whitak. cont.
Dureum 1. 9.
de Sophia.

Exech. 13. 10.

what for ever he doo: Upon such pillars as these they make rest
what worke they wil; and so they doe, but it faileth with the
as it was wont to the false Prophets, *One buildeth up an mudy wall, and others dawbe it over with a rotten plaister.* But because
it hath pleased God to bringe vs againe thus luckely toge-
ther, I wil bend out conference for this time to some good
purpose, that you goe not altogether awaie without profite.
Will you graunt mee but so much, as common humanitie
will afford anie man, or the meaneest courtesie of freindes al-
together?

Tab. I wil allowe you any reasonable graunt, whereof if
you doubt, you doe me wronge; it may be you deeme mee so
affectioned, that I wil neither heare nor read anie thinge a-
gainst my humor, I would not haue you so thinke of me, that
I would be like to follow the first of the heard, then ac-
cording to anie Christian course; and if anie should with me
say, I should the sooner mistrust them, and grow the wear-
ier of them.

Rem. You say well, and my request shalbe yet more re-
asonable then you would deeme it to be, you are you saie va-
table to dispute of the points of doctrine betwene them &
I, vntill you be further instructed in them.

Tab. I confesse it, I haue only hether to heard their out-
report, without either their proofes, or your acceptions.

Rem. Why then thus I saie (which you or anie man br-
ing neuer so well learned may vnderstand) if all their points of
their religion be good & sound, Catholike & according to
Scriptures, Fathers, Counsellors, Doctors, & histories, viz. their
Mass, their sacrifice, their reall presence, their meritinge of
heauen; their free wil in good and holy things; their praying
to Saints; their seruice in aduokowed tongue; the forbid-
ding of the laye people to read the Scriptures in their vulgar
tongue. The Bishop of Romes authoritie, worshiping of I-
mages; and a number of questions else: What need then is
there, for the Doctors of that side, such as haue written in de-
fence

The points in
controversie
betwene vs

The fall of Babel.

II

fence & prooffe of their cause. *Harding, Dorman, Saunders, Stapleton, Allen, Coppe, Bellarmine, Rhomisse, Dureau,* and many others, to mislead any Doctor, Counsell, Historie, or Father either by corrupting of the text, or quoting of places not to be found; to yse any vaine and foolish shifts in answer, such as any may perceiue to bee feeble & weake, to deliuer their mindes so doubtfully, that an English man in the English tongue shal not vnderstand v^t what they meane; to be so contrarie and opposite on to an other; and many times each frō himselfe, to dispute for that which they confesse, is not so ancient nor so good, as the contrary. It is an olde saying, a rich man need not bee a theife, and a good cause at their handes cannot bee lost for lack of pleading, only that which wanteth is the truth of the cause, they haue bin falsifying of it these many yeares; & euer & anon there compe some experter masters than formerly, with some fresher vernish, but noe better professe some tast of this dealing I gaue the readers be- but a more larger euidence and veiue shal follow after, in diuers of the points mentioned, that all the vworld shal see & confesse, that the popish religion, at this day taught and professed by the verie confused handling of it, is nothinge lesse then ancient, catholike, and true, which shal be so faithfully collected, that they shal not be denied, to be their owne, and so plaine for vnderstanding, that although you conceaue little or nothing of the questions theselues, yet you shal perceiue the weaknesse of their side, by the manner of laying downe their proofes and defences.

The Doctors
that defende the
The manner
of handling
them.

Peruim. eug.
in O. art. 2.

Tub. When I shal see that performed substantially, which you haue here promised confidently, I wil surly stay my hād from subscribing, & my harte from consenting to anie such doctrine, as shal stand vpon such proofes.

Rom. By the grace of God I wil not faile to shew it you you shal not take any thing vpon report, you shall see and read their owne bookes and discourses themselves, and since now you are the man vnto ywhose conscience I appeale for

The fall of Babel.

To the reader
The dutie of a
reader.

The reply is
that which B.
Iuell wrot a-
gainst him.

Nota bene.

your consent to our side; let me shew you the dutie of a reader in a case of controuersie betweene two, noe otherwise then D. Harding in his Reioynder against B. Iuell touching them both doth lay it down to you and me, and al men else. Consider I require thee (saith he) what is thy duty. Remember thou be not partiall towards either of our persons. Let all affection be layde aside. Let your conscience be the rule of both love & hatred. Let neither hope nor feare haue place in your hart, to win or loose by either of our fortunes, yea if you can so conceaue let our bookes represent vnto thee, not Iuell & Harding, but two men Iohn & Thomas departed this world, to noe man liuing knowne to haue liued. And when you haue left of all affection touching our persons, then study to discharge thy minde of all blind partiality towards both our doctrines, abandoning all humane likings and carnall phantasies & with a single eye, & simple hart, behold & embrace what is good & true, only for love of God, and for the truthe sake. Being thus disposed, commend your selfe vnto God with prayer, beseeching him to lighten your understanding & by his holie spirit to lead you vnto the truth. This done with an humble hart, read both our Treatises and indage this much I saie in case of necessity, not to all in generall, but to certaine, such as by other meanes will not bee induced to consider of the truth; for otherwise I acknowledge, that both the REPLY, and all other hereticall bookes by order of the Church, without speciall licence, bee vnlawfull to be read, and are vnto all forbidden to bee read or kept, vnder paine of excommunication. Remember I saie the part of a iudge is, to iudge (as the Lawyers speake) secundum allegata & probata, that is to saie, as things be alleadged & proued: Beware euerie thing is not proued for which authorities bee alleadged, neither is all made good, which by probable arguments seemeth to be concluded. Allegations must be true, plaine & simple, neither weakened by taking awaie, nor strengthened by putting to of wordes, nor wrested from the sense they beare in the writer, else they bewraie the feeblenesse of the cause for prooffe wherof they be alleadged, & also the great vntuith of the that for furtherance of their purpose abuseth them: if they haue corrupted their witnesses, or brought in false witnesses, if they haue vnto

truly

truly reported their Doctors, & shamefully falsified their sayings; though you to give sentence against them, then is their honestie stained, then is their credit defaced, and then is their challenge quite dashed. Thus saith D. Harding. And Pilate tooke water and washed his handes before the multitude, saying, I am innocent of the blood of this iust man: euen so cleare is M. Harding and his fellowes frō misreporting the Doctors, or falsifying their sayings, or in not committing any thing wherof they would seeme to be most free, as anon shal appeare.

Tub. Me thinketh, by these words of D. Harding & by your request made before vnto me, that both parties on both sides, require nothing more then that al their readers should ponder & waighe the allegations, & prooves both of the one side, & other, and then iudge of the truth accordingly, but I feare he meaneth nothing less, because he saith that both the *REPLY*, & al other hereticall books, by order of the church without speciall licence, bee vnlawfull to beeread or kept, which inference abridgeth the libertie of reading, & consequently of iudging by any indifferent way or meane, to come to the knowledge of the truth: For the heathen Poet could deliuer a good speech to that purpose, by the very light of naturall discourse

Qui statuit aliquid parte inanis à altera

Aequum licet statueris, haud aequum fuit.

He that not hearing either part, pronounceth his decree, Vnrighteous mā accounted is, though right his sentence be.

Rom. I did includ so much in mine owne speech vnto you before, but that perhaps you wil sooner approue of your owne obseruation, then my collection. And to tel you truly which you shal certaintie find by conuersing more with the, they doe not suffer the common laitie amongst them to see or read or heare any thinge without speciall licence, & so much and such parcells, as it shal please them; But those that they knowe are so stiffe and obstinate that nothing will awaken their vnderstanding, perhapp; they will give some small li-

ber;

Mat. 27. 24.

by hereticall
bookes hee
meaneth the
protestants
writings.

Senec in Med
A. 2.

Hard. cont. li-
ell art. 2. fol. 56
In the counsell
of Basil the vse
of the cup was
grated to the
Bohemians: be-
cause that cus-
tom was then
amongst them
Geneb. Chron.
nic. l. 4. f. 1067
Hard. art. 15.
read the whol
but especially
fol. 195.
Ibid. fol. 198. b
Freder. Staph.
In apol.
Mat. 7. 6.
Swine &
Doggs.
Hard. Reioind
fol. 63.
Diuis. 7. fol. 14.

bertie of reading, the better to colour their denial to others. And this doe they not only touching the vse or reading either of the holy scriptures, or of the protestants bookes, but they forbid the vse of part of the sacraments without their leaue; For the same Doctor in other places of his workes avoucheth the Church, hath libertie to take away the vse of wine in the administration of the Lords supper from you of the Laitie, and to restore it againe, vpon their liking & considerations. And in another Article, he limitteth you so that you shall not reade the holy bible, without licence and leaue obtained; because as hee saith God by speciall providence kept the vulgar people of the Iewes from reading the old testament. *That precious stones should not be cast before swine, that is to say, such as be not called thereto, as being for their unwearient curiosities & impure life, vnnorshy.*

Staphilus an other of that side commended by D. Harding for a man of excellent learning, & on of the Emperours counsell that then was, did not sticke likewise to abuse a place of scripture to that purpose *Gue not that which is holy vnto dogges.* so by D. Harding the Laitie are accounted Swine, and by Staphilus Doggs. In which respect D. Hardinge needed not in his Reioynder, to haue charged the reuerend Bishop his adversary for reporting his words falsly & dishonestly, as hee saith hee doth, when in the first article of the reply, the Bishop hauing said that *by some of them* (that is of that side) the common people are said to be Doggs, & Swine (quoting the 15. article. fol. 155. of D. Hardings booke, meaneth not that M. Harding did vse both those tearmes of Doggs & Swine, but that hee vied one of them; & some others of his fellowes the other; M. Hardinge not content so to vnderstand him, maketh an vndiscreet noise, and biddeth read the place, who will, & hee shall finde M. Luell an vtrue reporter, & himselfe cleare of that odious sayinge (as if it were so capital a crime; to put both them wordes on him that shall vse but one of them) For in that place (saith he) is not so much as the name of Doggs, but there is of Swine say I: & so

So you haue from M. Harding the same answere in effect, that a simple fellow gaue to those that asked him, howe hee had sped against those that would haue begged him, because of his vn sufficiency to gouerne himselfe & his affaires. I haue done wel enough with them (quoth hee) for where they thought to haue proued me a foole, the best was, they could finde me but an Idiot.

Neither are *Staphilus* & *Harding* the first who haue made such account of the people of God as to account the *Doggs* & *Swine*; their masters before them *Peter Lombard* & *Thomas* of *Aquino*, hath refered that text of *Iob* *Boues arabant, & asina pascebantur iuxta eos*, The Oxen were ploughing, & the Asles were feeding in their places, to the Prests & people, taking the Oxen ploughing to signifie the Prests reading of the scripture, & the Asles feeding, to be the people not troubling their heads with such matters, *Credunt enim quae ignorant, habentes fidem velatam in mysterio*, For they beleue they knowe not what (saith *Lombard*) hauing their faith souled vp in generalities. Thus doe some of the *Laitie* the *Doggs*, some others *Swine*, & others compare them to *Asles*. O that they would wipe their faces from these spots, before they call vs black or ill fauoured!

Tub. If we that be of the *Laitie*, bee noe more accounted of by them, then you haue laid downe out of their owne bookes, our knowledge & iudgment shal bee lesse then they are, if they can tell howe to keepe vs vnder: And I perceauie they can tell wel enough if they maie deterre vs from reading the word of God by such collections, as those which you haue recited.

Rom. *Hic fige pedem*. Doe but here staie your footing, & I wil shew you far more abominations the these. The wresting & rocking of such places of scriptures as these, some to one purpose, & some to an other, did make *Polydorus Virgilius* a verie great papist who liued here in Englad in the reigne of *Henry 7.* to giue but an homly censure of them. For intrea-

Lumb. sent. 1.3
dist 25 b. Tho.
Aq. 1.2. quæst.
2.2.6. sed. c.
tra.
Iob. 1.14.
Minores signi-
ficabantur per
alinos. debent
in credēdis co-
herere maiorib.
bus qui per
boues signifi-
cabantur vs
Gregor expo-
nit. 1. moralia

Ez. c. 8. 6. 15.

Polid. Virgil.
de invent. rerū
14 c. 9. f. 337.
338:

ring of the antiquitie of Cardinalls at Rome (he saith) there
 bee some who hane deduced the originall of them from the
 Hebrewes *more eorum qui cum obscuri sint inani nobilitatis nomi-*
ne sibi blandientes, alius ad Achillem, alius ad Aeneam, alius ad
 The originall of Cardinalls. *Namque Pompeium suum genus referunt;* as those are wont
 whose beeing bale of themselves deriue their pedigree some
 from Achilles, some from Aeneas, & others from Numa Pompi-
 lius. And so did one Siculus Andreas Barbatius, who to get in
 fauour with Bessarion the Cardinal, put forth a Commentary
 to that purpose, But saith Polidore because I will not wearie
 my selfe any further with quoting of the man, you shal heare
 how he beginneth himselfe, writing of that matter. *Occurrit*
inquit illud quod i Regum cap. 2. pulcherrime scriptum est. Domi-
ni enim sunt cardines terra & posuit eos super orbem. That saith
 Is seiam incipi- *Siculus* is further to be reinembred which is excellently writ-
 et suum narra- *ten, in the 1 booke of the Kings, & 2 chap, The pillars of the*
 re commentu. *earth are the Lords, & he hath set the world vpon the: which*
 According to *text of scripture Hostiensis* the great Doctor doth referre to
 our english *bee meant of Cardinalls. For as the dore is turned vpon the*
 translations. *heng, so is the Church of Rome governed by the Colledg of*
 1. Sam. c. 1. v. 8 *Cardinalls. Thus far Barbatius. Now followeth the milke of*
 Hostiensis a *Polidore, for their handling of holie scriptures so prophanely,*
 most famous *vide non secus est: Inuiscusulti aliquoties detorquent sacras literas*
 popish doctor. *quo volunt, ac sutores sordidas solent dentibus extendere pelles.* See
 Polydore mil- (saith hee) these same Canonists or Lawiers doe diuers times
 liketh the pa- wrest the holy scriptures whether they list, as shomakers doe
 pists for rack- wrest & retch their leather with their teeth.
 ing the scrip-
 tures in that
 manner.

Tab. Surely the comparison of Polidore is more cleanlie,
 then their dealing with the scriptures is tolerable; Be these
 they that pretend such holinesse & zeale to the holy scrip-
 tures? It appeareth not by their dealing they doe so; Laie me
 would carrie a more religious and more reuerend regard of
 those sacred Oracles than such church men doe for ought that
 I see. But I perceauie they keep the Laitie from reading, bee-
 cause they should not vnderstand, their interpretatiōs if such
 wrest

wrestings may be tearmed interpretations.

Rom Now iudge you, how cā their questiōs be testified and proued out of the holy scripture, when the sentences of holy scripture are so far of from them, frō which they would drawe the truth of their assertions? If the foundation bee not settled, the building wil euer totter. I doubt not but many amongst them, see the confusion of their cause euen at hand nay I dare apply that speech of *Arnobius* against thē which he did against the *Gentiles*, *Non nobis est sermo cum hominibus rationis expertibus, neq, quibus non sit communis intelligentia veritas.* We spend not our talke with men who are void of reaso, nor with those who haue not a common simplicity of vnderstanding; you haue wil dome, you haue sence *verumq, nos dicere apud vos ipsi inter iore indicio scitis* & you knowe in your most innermost thoughts that we saie true. But what can we doe to those, that wil not sift the truth themselves to the quick, & *disputo eū* with themselves; you doe that which you see done, not that which you iudge ought to be done, verily because *Custom* hauing noe reason with it, doth more sway with you *quam rerum inspecta natura veritatis examinatione poterat*, then substance of matter examined according to the waight of truth. Now to goe a little further, touching that sentence of *Polidors* mislike of their racking of the scripture to shew that they would make sure worke, if they could tell how; & since I cannot lay too much to their charg that they deale against vs, as against their owne consciences, I wil tel you how they wil deale with their own *Polidore*. They reading that sentence in his booke, to make against them, doe commande that it bee *corrected & put out*, as by their *Index expurgatorius* appeareth.

Tub. To be corrected and put out, as by their *Index expurgatorius* appeareth, what meane you by that? I vnderstād you not, is it a booke, or what is it?

Rom It is a little book gathered together in manner of a *table* or *index*, with warrant enough by the decree of the

Qui pote est habere idoneū id, quod sequitur causam, cū ipsum illud primum à quo defluit secundum inanissimum esse repetitur & vacuum, & nulla soliditate firmatum? Arnob. cont. Gent. l. 7 fol. 268 Arn. ib. fol. 278 Sed quid facere possumus cōsiderare nolētib; penitus res ipsas secūq; ipsos loqui?

Corrigenda: sunt atq; delenda.

Juxta sacri cō-
cilij Tridenti-
ni decretum;
Philippi 2. re-
gis catholici
jussu & autho-
ritate, atq; Al-
bani ducis cō-
silio a ministe-
rio in Belgia
concinatus,
anno, 1571.

Pol. Vir. de inu-
rer 13. c. 9. fol.
435.

Vt Liber Ber-
trami l're. byt.
de corp & s'ag
domini tolera-
ri emendatus
queat. fol. 11.
Id. in Indice.

Tridentine counsell, by the authoritie and commandement of the Catholike Kinge Phillip the second; and by the ad-
uise and furtherance of the Duke of *Alba*. The drift of it is
this, Where there are diuers volumes & bookes (for the vse
of schollers both Protestants & Papists) as Fathers & doctors
diuine and humane, because they will haue nothing come to
their schollers sight, that shal make against the Church of
Romes doctrine, by the paines of diuers men, they haue run
ouer a number of writers *Diuines, Lawiers, Physitians, Philoso-
phers, Mathematicians, & humanists*, & haue quoted the pla-
ces that offended them in this *Index*, & rould their schollers
that they must either correct them in the bookes, or wipe the
out, if they doe chance to studie anie of those bookes there
named, dash them out with a pen; doe anie thing with them,
so they rise not vp in iudgment against them. Amongst all
which authors, *Polidore Vergil* is one, in whose poore booke
they haue willed to bee mangled & blotted out aboue an hun-
dred seuerall places, of all which it seemeth they are fowly
ashamed. Instances I could produce manie, but that it is not
material in a case so cleare, one or two maie suffice. In an o-
ther place, speaking of the cheife heads of the *Commandements*
he reckoneth this for the second, *Nallius animalis effigiem coi-
lato*. Thou shalt not worship the liknesse of anie living crea-
ture. The collectors of the *Index*, doe command that sentēce
to be wiped out; and not to be read at anie hand. If they bee
not afraid that the second commandement against grauen
Images is directly against them, whie doe they takeir out of
their Catechismes as *Vaux*, and wipe it out as they doe here?
Their index doth yet more miserablie bewray them, for in
shewing how the *ancient Treatises of on Bertrame* a priest which
teacheth as we doe, of the sacrament of the altar, may be suf-
fered to passe for good, if it be amended, doe testifie to the
world. That they can by some desired shift, deuise whatsoeuer errors
they finde in the ancient fathers, & extenuate them, and deuise an
ap' fence to anie of their testimonies, when they shal be urged by the
ad-

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adversaries in disputations and conferences; & they see no reason, whie they should not vse that equitie & diligence towards Bertrame, as towards the rest of the Fathers, Scelera quæ quisq; ausus est, hoc vicit malum. This dealing passeth al that can be imagined. They that gather the Index confesse that this *Bertrame* was verie famous and beloued of two Emperours; Charles the great & Charles the Bald, And *Genebrard* in cert. *est*, that about the yeare of our Lord 877, a question beeing made in the sacrament *whether the eating be corporall or spirituall*, *Paschasius* the Abbot wrot therof learnedly; And covertly corrected manie things, which *Bertrame* the preist had writte therof a little before vnto Charles the Bald, not so fitly and so skilfully as he should: so wee maie perceaue by *Genebrard* aswel as by the gatherers of the Index, that *Bertrams* booke is a great block in their waie,

Tab. If this booke doe so manifestly discover their treachery, as by your report it appeareth it doth; would they suffer it, to come in sight to be knownen of you, who they knewe would accept against it, and also make a great historie of it?

Rem. Noe I warrant you, they never ment it should be seene of anie Protestant, they were sending it to their owne Vniuersities & schooles of learning beyond the seas, & as it was a going was intercepted; The verie Authentickall booke of their owne impression *singulari numinis providentiâ* by gods prouidence was brought to a great Protestant, who toke the pains for the to send it by copies, vnto al Protestan Churches in Christendome, so that that birth of theirs, which like another monster they were diuers daies and nights in bringing forth, & thought when they had brought it forth, to haue stifled it between their knees, doth now liue in good liking, through good cherishing, but to the perpetuall in famie of the parents. An other helpe like vnto that before in effect, they doe also vse to make their schollers to thinke that the ancient Doctors of the Church doe all make for them. The elder schollers and those that read vnto the rest, take paines

Non videmus cur non eandem equitatem & diligentem recognitionem mereatur Bertramus Ind. lib. Senec. in Herc. Oeti. Act. 3. Geneb. Chron. l. 4. fol. 790. Nonnulla tacite corrigens que de ea questione Bertramus Presb. paulo ante minus scire & commodè ad Carolū Calvum rescripserat.

Ex officina Christophori Plant. an. 1571. lun. in epist. ad illustrissimum principem Ioannem Casimirum. Hunc totum genuerunt illi sed nascentem inter genua sua presserunt.

Reinolds conference with
Hart. c. 1. diuif.
1. fol. 4.

Sic. habent
principia sese
Ter. in. Phor.
A. 3. scen. 1.

In the explication of the
true catholike
faith in the sacrament. f. 4. b
Then is the
doctrine of the
Church of
Rome not the
truth, as shall
manifestly appear hereafter.

most in the controuersies, & hauing found what liketh them to confirme their doctrine doe write it in breife & deliuer it in notes to their schollers, out of their written sheetes, neuer suffering them to looke into the doctors originalls themselves; so that whensoever it please the Masters to cogg or ly either by adding or abating the text which they finde, the schollers are deceaued & abused, thinking such & such authorities doe make for them, when if the grounds bee looked into, they shew nothing lesse, then they quote them for: which dealing of the Masters with their owne schollers, caused a faithfull teacher of this land, to wish his Concumbatant for his owne good, to looke into the originall books themselves for prooue of that which he was to dispute of, because he knewe hee would otherwise bee deceaued, if hee trusted those on whom he meant to relie, which was the greatest & freest liberty, that could be graunted to anie man.

Thus much haue I bin willing to shew by the way at first, touching their politick (but not religious) courses, in astonishing the world, vvith that religion, vvhich only is boultred out, by manie indirect courses, perceaued euerie day more & more. I wil now according to my first intent goe forward to set before your eies, the manie differences and implications, which they vse in expressing their minds in that question of the sacrament, betweene them & vs, remembering here noe other thinge then that which themselves doe ever giue in charge, to be regarded & advised vpon, & to be ioined with that good counsel of D. *Hardinge* set down before. Amongst manie other proofs (saith *Gardiner*) wherby truth after much trauaile in contention at the last preuaileth & hath victorie, there is none more notable then when the verie aduersaries of truth, (who pretend never the lesse to be truthes freinds) doe by some eident vnttruth bewraie themselves. For on that part ever is the truth where al sayings & doings appear vniformely, consonant to the truth pretended; And on what side a notable lie appeareth, the rest maie be iudged after the same

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same sort, for truth needeth noe aide of lies, craft or slight, wherwith to be supported & maintained. So that in the intreating of the truth of this high & ineffable myserie of the sacrament, on what part thou seest craft, shift, slight, or obliquitie, or in anie one point an open manifest lie, there thou maiest consider what soeuer pretence bee made of truth, yet the victorie of truth not to be there inteded, which loueth simplicite, plainnesse, direct speech, without admixture of shift or colour. Thus farre Gardener.

To this purpose also speaketh D. Saunders, *Protestantium inter se dissensiones certissimam fidem faciunt doctrina veritatem non penes illos, verum penes ecclesiam Romanam esse.* The dissensions amongst the Protestants (saith he) doe make evident prooffe, that the truth is not on their sides, but altogether on the Church of Rome, wherein amongst the beleiuers, there is one hart, one soule, & on tongue, vnder one Pastor the Pope. Now, if (notwithstanding their bragg of truth, & evidence of truth, & nothing but truth on their side) there doe fall out in searching of their bookes that they doe nothing lesse the further that, which they most extol, I hope you will not laie the fault & blame on me, that doe but shew that so they doe but rather on them, whoe deliuer such matter. *Si illum oburgas vita qui auxilium tulit, quid facias illi qui dederit damnum aut malum?* saith the Poet, If you blame him that shal further your health by his best indeauour, what wil you doe to an other, that shal seeke to bring you into danger? But indeed all their clamours against vs, or petite glozes in defence of themselves, or faire admonitions to their readers, to beware of vs, are but as that accusation of *Publius Claudius* against *Tully*, who hauing himselfe sacrilegiously abused certaine holy things appertaining to the Temple; and fearing least *Tully* would accuse him in the senate, first complained of him that all religion, was prophaned in his house.

Tab. I both perceauie what you would saie, as also what you are willing I should, conceaine touching their dealing in these

Devisibili monar. l. 7. f. 627.

Terence in Andria Act. I. Scen. 1

Actor. P. Claudius aedilis Reus, cuique patronus Cicero acta in sen. anno. Cicero nis in vrbis. 697. de haruspiciu responsis.

these matters: Goe to the question of the sacrament I pray you, because in that they pretend most perspicuitie & clearnesse:

Camp. rat. 2.

Conc. Trid.
sess. 13. can. 1.

Can. 2.

Can. 3.

Rom. I knowe they doe, In confidence whereof, on that was great amongst them once said, *Aabne durissima partes Caluini sunt, nostra faciles & explicata.* Moreover the Protestants are verie harsh in this question, but our arguments are cleare & expedite, which whether it be so or noe Iudge you. The counsell of Trent (which they all follow, & on whom they all depend in this and all other points) hath thus defined therof *Si quis negauerit &c.* If anie man shal denie that in the sacrament of the holy Eucharist, there is not contained *uerè, realiter & substantialiter*, truly, really, & substantially, the body & blood, together with the soule, & diuinitie of our Lord & saviour Iesus Christ, & in that respect *whole Christ*, let him bee accursed *negauerit q. mirabilem illam, & singularem conuersionem totius substantia panis in corpus* or shal denie that maruelous & only conversion of the *whole substance* of the bread, into the body, and of the whole substance of the wine into his blood, the shewes of bread & wine only remaining, which conuersion the catholike Church doth aptly call *Transubstantiation*; let him be accursed. gaue, if anie man saie, That Christ is exhibited or set forth in the Eucharist, to the intent to bee eaten *spiritually*, & not also *sacramentally*, & *really*, let him be accursed. Not to speake heere, how blasphemous & contrary this their doctrine is to the holy institution of Christ at his last supper, the verie manner of their handling, & setting downe their opinions is by their leaues erronious, & yet not vnder stood by their owne Doctors.

De Conf. dist.
2. can. vtrum
sub figura.

For first, it must follow of their words, if the whol substance of the bread be turned into Christs body, then is the body of Christ made of bread; as is verified in the decrees, which saith *The bodie of Christ & his blood by the power of the holy ghost is made of the substance, of bread and wine.* Then will it follow, that it is not that bodie which was made of the flesh & blood

of

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Hard. contr. lu.
art. 12. fol. 168

This is noe trā
substantiation

Lumb. l. 4. dif.
1. b. 4. l. 1. de
fac. in gener.

1. l. c. 2. Dureus
contr. Whit.
rat. 2. fol. 103.

Hard. contr. lu.
ell. art. 8. f. 144.
b. Tonstall. l. 1.
fol. 33.

Allen de Euch.
sacra. l. 1. c. 3.
fol. 217.

Bellar. de euch.
sac. l. 2. c. 9. fol.
151. ex lren l. 4.

cont. har. c. 34.

of the virgin *Mary*. *D. Harding* seeing this impietie of making our sauiour Christ haue two contrary bodies, both avoideth his own authorities, & overthroweth his *Transubstantiation*: for thus he saith, Where the bodie & blood of Christ is said to be made of *bread & wine*, beware thou vnclearned mā, thou thinke not them therofro bee made, as though they were newly created of *the matter of bread and wine*, nether that they be made of bread & wine as of a matter: but that where bread & wine were before, after consecration there is the verie bodie & blood of Christ borne of the verie substance of the *Virgin Mary*. To say where bread was before, there is the bodie of Christ, as *M. Harding* saith is a *departing, or annihilation* of the bread, a *coming of it as it were to nothing*, & not a *transubstantiation*, a *turning of the substance* of the bread into the *substance* of the bodie of Christ, as the *Trent fathers* define. Againe, if bread be made the body of Christ, or is the bodie of Christ, as they are willing to grant, why shoulde it not be said, to be made of bread as of a matter? If it bee made of the substance of bread, why not made of bread, as of a matter? Againe, They themselves teach vs, that a sacrament is a *figure of an holy thing*, or a visible signe of an invisible grace; so that on two things doth a sacrament consist by both our consents: Now least there should be anie strife what those two things are, they teach moreouer, that the one is *earthly*, & the other *heavenly*, so they al teach our of *Irenæus* that ancient father, who saith this being not commō bread, but the Eucharist after consecration, consisting of two things, *earthly*, & *heavenly*, what that earthly thing is, al men may vnderstand that wel, to be verie bread, the substance of bread, except he bee driven to say as al they doe in those places quoted, that by the *earthly thing* named by *Irenæus* is ment not the substance of bread but the accidents, that is, the *tast, colour, waight, shew, fauour, & fashion*, of bread. What *earthly things* the *tast, colour, shew, waight, and fauour* of bread can bee, I appeale to anie indifferent iudge. So that to say as the *Trent fathers* saie, that

Hard

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noe

Transubstanti-
ation ouer-
throweth the
nature of a sa-
crament.

They keepe it
in the one and
destroy it in
the other.

Tons l. i. f. 30.
& 48. b. ex. c. 4.
conc. Nicen.
considera di-
uinā vim que
in aquis later.
Step. Gardin.
fol. 8 b.

In both sacra-
ments Christ is
exhibiteth
himselfe vnto
vs.

Andra. Ortho.
expl. 13. f. 239.

Lumb. l. 4. dist.
9. a Torren. l. 3.
c. 6. parag. 3. fi-
ne vide tale a
liquid apud
Aug. tom 7. de
peccat. merit.
& remiss. l. 3. c. 4

supper, that there we maie feed on Christs flesh, & drink his blood, without anie transubstantiation of the bread, & wine; Nay in more plainer maner they tell vs that, Saint *Augustine* doubteth not to say of infants, & other faithfull people *Nulli est aliquatenus ambigendum*, Noe man may in anie wise doubt but that euerie faithful man is then made partaker of the body & blood of Christ, when in baptisme he is made a member of Christ, & that he is not without the fellowship of that bread.

noe *substance* remaineth after consecration, but the real and substantial bodie of Christ is to ouerthrowe the nature of a sacrament; and to take awaie the earthly part of it, & instead of exhibiting the *Grace of Christ*, putteth the Person of Christ God & man in the roomth.

But see how they retaine the true nature & definition of a sacrament in the one, & destroy it in the other. They saie there remaineth the nature and substance of water, & the invisible grace of the spirit; the holy Ghost commeth down & halloweth the water; there we consider the diuine spirit which lieth hid in the water, there wee consider our baptisme, not with the eies of our flesh, but with the eies of our soules. And as in the sacrament of Christs most precious bodie and blood we receaue Christs verie flesh & drinke his verie blood to continue & augment the life receaued; so in baptisme we receaue the spirit of Christ for the renewing of our life. And therefore in the same forme of words Christ spake to Nichodemus of baptisme, that he spake of the eating of his body & drinking of his blood, & in both sacraments *giueth, dispenseth, & exhibiteth* indeed those celestially gifts in *sensible elements*. In both sacraments the blood of Christ is included; the sprinkling of our bodies with the water of Baptisme, is nothing but that the soule be washed & rinsed with the blood of Christ. If all this bee verified of the sacrament of Baptisme, if Christ can giue & exhibite himselfe (as he doth indeed) vnto vs, without anie transubstantiation retaining the substance of the element of water, we cannot but say so of the sacrament of the supper, that there we maie feed on Christs flesh, & drink his blood, without anie transubstantiation of the bread, & wine; Nay in more plainer maner they tell vs that, Saint *Augustine* doubteth not to say of infants, & other faithfull people *Nulli est aliquatenus ambigendum*, Noe man may in anie wise doubt but that euerie faithful man is then made partaker of the body & blood of Christ, when in baptisme he is made a member of Christ, & that he is not without the fellowship of that bread.

bread & the cup, although before hee eate of that bread and drinke of that cup, he depart this world beeing in the vinity of Christs bodie, for he is not made frustrate of the communion and benefit of that sacrament, whiles hee finderh that thinge which is signified by the sacrament. If infants and other faithfull people may be made partakers of the body and blood of Christ in the sacrament of Baptisme: I demand of our Trent fathers why we may not be made partakers of his flesh and blood of the sacrament of the aultar, without any transubstantiation of the bread into the body of Christ? More over they hold that Christ is eaten there *sacramentally* & *really*; which two tearmes (as they vter them) are very opposit, for if there be nothing to be eaten but the reall & substantiall body of Christ, what is eaten *sacramentally*? Wee affirme that Christ is there *sacramentally*, & is eaten *sacramentally*, by his spirit present, & by his grace, as hee is in the sacrament of baptisme, & that is properly *sacramentall*.

Againe speaking of the vie and profite of that sacrament, they say there be three sorts of Receiuers: some that receaue it only *sacramentally* as sinners; others *spiritually* in desire by a lively faith, thirdly those that receaue it *sacramentally* & *spiritually* both together. Which three waies may bee taken for sound & Orthodoxall, if we could cause them to tell vs what they meane by *sacramentally*. If by *sacramentally* they mean really, fleshly, and substantially, as at the first they treated of his presence there, how doe they make good that sinners and wicked persons, doe eate his verie flesh, and drinke his verie blood, as they saie they doe; since the worde of life it selfe that mouth which neuer spake guile hath said, *He that eateth my flesh, & drinketh my blood, hath eternall life, & I will raise him up at the last daies. And hee that eateth my flesh and drinketh my blood, dwelleth in me & I in him?* And by the third waie described, that those eate him *sacramentally*, & *spiritually*, who doe duly prepare themselves, & putting on the wedding garment, doe come vnto that holy table, doth breed an other scruple

Ut ante can. 8.
sacramentally
& really; are a
tearmes con-
trary & yet co
founded.

Cap. 8. de vsu
admirabilis hu
ius sacramenti
1. Sacramen-
tally.
2. Spiritually.
who cannot
for the time
communicate.
3. Sacramental-
ly & spiritual-
ly who doe co-
municate as
they ought.
loh. 6. 54. 56.
Sacramentally
& Spiritually
so say the Pro-
testants.

Really & substantially may stand together but spiritually cannot

how sacramentally can stand with spiritually, vnderstanding by sacramentally, as they did before really, fleshly & substantially, those two termes being also vsed of the Protestants, who say the wicked doe eate sacramentally only, that is the sacrament of his body and bloud, & the godly sacramentally & spiritually, that is bread and wine with the hand & mouth & the body & blood by faith, and noe otherwise, which are the right vse of the words *sacramentally* & *spiritually*; Againe, I may demand of them, why they doe not describe the presence of Christ to be *spiritual* & *sacramental*, aswel as describe him so to be eaten: they saie he is eaten by on of those three waies of al men in generall good & bad: and to al men good & bad they describe him presēt really, truly & substantially, body & soule diuinitie and al, & yet eaten only *sacramentally* & *spiritually*: now it is not possible to be thought, but that the *spirituall eating of Christ in the sacrament, excludeth the corporall*; as his spiritual presence wil his corporall or substantially, neither can noe one meat be fit both for the body and soule, as al men knowe; And therefore if they will dissent from vs & not from themselves also, they must dispute either of a corporall eating of the flesh of Christ, or of a spiritual only (as *Genebrard* confesseth was brought in about *Bertrams* time almost 800. yeares since) & not to a corporall to adde a spiritual, of one & the same thinge; nor confound the termes of *sacramentall*, *spirituall*, & *reall*. Againe (it is alwaies scene, one absurditie draweth on an other) I demand how their terme of *receauing spiritually* doth agree with *Bellarmino* whoe saith that the body of Christ is verily & properly eaten in the Eucharist by our body, & sent frō the mouth into the stomake; that the body of Christ entrech in at the mouth of the communicants, and is verily receaued by the mouth of the body; small spirituall receauing is there by the instruments of the mouth & belly; Faith must haue other food; if it were so, it should not be said *Credo & manducasti*, beleue & thou hast eaten: but lay hold with thy hand, & thou art safe.

De manducati
one corporis
domini, sit ne
illa vera, an
tropica, lenfi-
bilis an infen-
sibilis, modo
corporeo an
spirituali. l. 4.
ehron. fol. 790
Fallacia alia 2.
liātrudir. Ter.
vin And. act. 4.
scen 4.
De sac. enc. l. 1
c. 11. fol. 92.
c. 14. fol. 117. &
l. 2. c. 8. fol. 163

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The next in authoritie to the Trent Fathers is the Romish Catechisme, gathered by their decree, & published by *Pius quintus* the Pope. The catechisme intreating of that article of our beleife *He ascended into heaven, and sitteth on the right hand of god the father almightie*, doe say the right sense of that article is, that the faithful without al doubt ought to be leiuie, that Christ, the mysterie of our redemption being perfected and finished, *ut homo est, in celum corpore & anima ascendisse*, as he is man; is ascended in body and soule into heaven. For as hee is, God hee was neuer from thence, filling al places with his diuinitie. And speaking of the causes whie Christ our sauiour would ascend vp into heaven, one is because by ascending (say they) hee would bringe to passe *that wee should mount vp thither in minde and affection*: and amongst many benefits which come vnto men by his ascention into heaven, they reckon this a great one *quod amore nostrum ad celum rapuit ac diuino spiritu inflammanis*. that it draweth our mindes and lone to heaven, & inflameth them with a diuine spirit, for it is truly said, *There our harte is*, where our treasure is, & surly if Christ our Lord *were conuersant in earth omnis nostra cogitatio in ipso hominis aspectu & consuetudine defixa esset* al our cogitations, would be placed in the looking & maner of him, & we shold behold him only as man, becaus he had done so great things for vs; But ascending into heaven, it maketh our loue heavenly, and causeth that whom wee think of being absent, him we worship and loue as God; which doctrine of theirs being very sound and Catholike cannot chuse but ouerthrowe their owne opinion of Transubstantiatio, which bringeth the same body of Christ; that same that was borne of the Virgin & which is ascended, and sitteth now (& euer shal) at the right hand of his father in heaven, to bee transubstantiated into bread, & to bee contained in the sacrament, & this to be done without mutation or change of place, or any strange creation, which they doe so much abiure. If since the mysterie of our redemption wrought and finished, Christ

Catec. Rom. p. 1, art. 6. c. 7. fol 57.

The right sense of the article, ouerthroweth Transubstantiation,

Vt qui diuinitate, sua locum omnia occupat. The causes why hee ascended. ib. fol. 59. The benefits of his ascension. ibid. fol. 62.

Marc. 6.

Catec. p. 1. c. 4, fol. 181.

ibid. fol. 187.

as man bee ascended into heaven, and thither in soule and minde we ought to mount and goe after, and that it be good for vs that he ascended, and bee there; as agreeing to the scripture which saith *seek those things which are above, where Christ sitteth on the right hand of his father* they doe teach, is it not earthly and grosse to seeke him in the earth, and substantially and fleshly to haue him? And is it not a great hinderance to the spirits of our minds, and bringeth it vs not into earthly cogitations which are euer to be shunned? If they say true in the one assertion, they erre in the other, for both cannot be true. At one & the same time, they make the same Christ sitting in heaven at the right hand of his father according to the dimensions, parts, and proportions of a true body, & the same Christ at the same time in the sacrament without dimensions, parts, or proportions of a true bodie, which is wholly to ouerthrow the truth of his body, and vterly to dilanull our beleife therof, a part wherof is, that he is in heaue with those dimensions, and distinction of parts wherwith hee liued on earth, and wherwith he was crucified, and so died, was buried and ascended.

The Rhemists in their testament followe the same steps: They say it is plaine by the scripture, that *the blessed chalice of the altar* (at their Masse) hath the verie sacrificial blood in it that was shed vpon the Crosse: the like they affirme in other places of the body. Now as the Trent fathers Catechisme, & Rhemists, are found to speake impieties and contradictions in this first question of the presence of Christ in the Eucharists vsing some tearmes, as may be easily yeilded vnto, as before is shewed; And some others which repunge their owne grounds, and be altogether different from them; so before I goe to others of them, I wil shew how these goe about (& indeed it is about) to make their Masse a sacrifice, that is to say to offer the reall, fleshly, & substantial body of Christ to god his father; the same which he offered on the Crosse for the sinnes of the world. They cannot tell in this what tearme to

vse

Omnia contra
dictio est adi-
dem.

Rhem. Heb. 9.
v. 20. & 10. v. 11

As.
1. Really
2. Substantially
3. Sacramental-
ly.
4. Spiritually.
Of the Sacri-
fice of the
Masse.

vile but veile their meanings with such words that furthereth neither their cause, nor hindreth ours. The counsell pretendeth to intreat of the sacrifice of the Masse *quatenus verum & singulare sacrificium est*: so far forth as it is a true and soveraigne sacrifice; Christ therefore our Lord although hee was to offer himselfe once on the altar of the Crosse, & that with death to work there our eternall redemptiō, yet because the priesthood by his death was not to be extinguished, he did leave to the Church his most beloved spouse, at his last supper the verie night hee was betrayed a *visible sacrifice*; wher in that bloody sacrifice, which was to bee donne but once on the Crosse, might bee represented, and that the memory of him should be continued to the worlds ende; and therefore he being a Priest after the order of *Malchisedech*, offered his body and blood, vnder the formes of bread and wine, to God his Father. And further they saie, because in this holy sacrifice which is performed in the Masse *idem ille Christus continetur & immolatur*, the same Christ is contained, & offered *vnbloodily*, whoe did offer himselfe once on the altar of the Crosse *bloodily*, the holy synode teacheth that this sacrifice is *verus propitiatus*, & that whosoever shal say that in the Masse is not offered to God *verum & proprium sacrificium* a true and proper sacrifice, let him be accursed.

So by the Trent Fathers we must beleive the Masse to be a true soveraigne & propitiatory sacrifice, & the same which Christ offered on the Crosse. But marke their tearmes; In the sacrifice of their Masse is represented the sacrifice of Christ on the Crosse & there is he offered *vnbloodily*; these tearmes they shal have of vs; we say the Lords supper is a sacrifice, as it is the passiō of Christ, that is, a thankful remembrance of Christs passiō, and that Christs blood is shed in a *mysterie*. But with them, how is Christs sacrifice represented, if the same Christ be really offered, who offered himselfe on the Crosse? What need the same thing to be a remembrance of it selfe, and in the one to offer himselfe *painfully & bloodily*, and in the other *same sacrifice*,

Conc. Trid. sess. 22. in pref. de sac. missae.

On the Crosse on sacrifice that was bloody.

Cap. 2.

Cap. 2.

The sae Christ offered vnbloodily. A propitiatory sacrifice.

Cap. 1.

Nec cruentè
nec penali mo
do allē de euc.
fac. l. 2. c. 10.
fol. 541
Rhem. annot.
heb. 9. v. 20.
The very blud
in the Challice
Allen de sac.
euch. l. 2. c. 11.
realis immola
tio.
Rhem. annot.
heb. 9. v. 25:
Christ offered
vnbloodily.
Rhe. Mat. 26.
v. 28. 2. mysti
cally.
In a sacra
ment annot.
Luc. 22. 19.
fol. 205.
Camp. 2. rat.
Sacramentalis
mactatio c. 14.
fine how agre
eth it with a
reall offering
and reall pre
sence.

fice to be offered *neither painfullie nor bloodily* If hee be offered but *vnbloodily* in the Masse, how saie the Rhemists *that the very blood which* Christ shed on the aultar of the crosse is in the Challice, at the time of the Masse? Or D. Allen that there is a *reall offering* of the body of Christ, as there is a real presence, so that I see not, if they meane as they speake, whie they mince the word *vnbloodily* as they doe. Would they say that blood is shed? let it be shed; let not blood be shed *vnbloodily*, they knowe not how.

If the rrent Fathers & Rhemists, by their tearme *vnbloodily* doe meane *mysticallie*, as they saie in an other place, wee agree with them they shal haue vs reasonable. It is shed in a mysterie, not executed indeed, and that is rightly tearmed a mysterie; & not as they saie in a mysterie, that is *reallie*: Or he is now *immolated* or offered (as they are driven to saie) in a *sacrament*, which wee saie also; but not in a *sacrament*, that is *really* and *substantially*; *Omne enigmaticum, omne offusum caligine loquendi*. Al this is darke & couered with mists, D. Allen shal ouerthroweth himselfe and them too; for hee saith againe, that in their Masse there is *onlie* a *sacramentall killing* or *shedding of blood*; which we also wil neuer denie; for in the Lords supper we haue the death of Christ in a mysterie, in a figure, or sacrament. Christ is there killed *sacramentally*, for there we see the death of the sonne of God, there wee see that hee tooke our heauinesse, and bare our sorrowes, was wounded for our offences, and was rent and tormented for our wickednesse, and in this respect the ministracion of the holie communion is of the learned fathers called a *sacrifice*, because therein wee offer vp vnto God the father thanks & praile, for that great sacrifice once made vpon the Crosse. But for the same sacrifice that Christ offered with blood, that same to be offered daily in the masse without blood, or how blood shoulde bee shed there *vnbloodily* as they inferre, noe age of the Church neuer yet knewe, since Christs time, but the petite deuilers of late:

Saint

Saint *Augustine* that ancient learned Father could in few
 and plaine words describe vnto vs the perfect signification
 of the sacrifices of the old law, & of our sacrament now, and
 what relation they both haue to the sacrifice of Christ, with-
 out any such obscure or obtruse termes as these men vse. *Hu-*
ius sacrificij caro & sanguis ante aduentum Christi per victimarum
similitudinem promittebatur. The flesh & blood of this sacrifice
 before the coming of Christ was promised by sacrifices of
 Remembrance, the same was performed indeed in the time of
 Christs passion, *post ascensionem Christi per sacramentum memo-*
ria celebratur. but after Christs ascension, it is frequented by
 a sacrament of remembrance. And to this of *Augustine* they shal
 haue the whol Church of England subscribe, & therefore let
 them take home the slander they lay vpon vs, in that wee
 vse circular turnings or windings, in our disputes and answers
 with them. That the *Rhemists* are as dark and obscure as any
 other of them in this question, it wil appeare to any that will
 read their notes, which more at large I will nowe shewe. As
 Christ neuer died but once, nor neuer shal die againe, so in
 that violent, painfull, and bloody sort, hee cannot be offered
 againe, neither needeth he so to be offered any more, *hanc*
by that one action of sacrifice vpon the Crosse made the full
ransome, redemption & remedie for the sinns of the whole world. Ne-
 uerthelesse as Christ died and was offered after a sort in all
 the sacrifices of the law & nature, since the beginning of the
 world, al which were figures of this one oblation vpon the
 Crosse, so he is much rather offered in the sacrifice of the al-
 tar of the new Testament incomparably more neere, diuin-
 ly & truly expressing his death, his body broken, his blood
 shed, then any figure of the old law, or other sacrifice that e-
 uer was, as being indeed (though in hidden sacramentall and
 mysticall and vnbloody manner) the very selfsame blessed body
 & blood, the selfe same host, oblation & sacrifice that was don
 vpon the crosse. Again they saie, noe one of the sacrifices
 nor al the sacrifices of the old law, could make that one ge-

Tom. 6. contra
 Faustū Mani. l.
 20. c. 21. fine.
 Camp. rat. 9.
 de Sophist. ec-
 cum quos gy-
 ros, quas rotas
 fabricat
 Rhem. Annot.
 heb. 9. v. 25.
 Marke S. Aug.
 words before
 he vseth none
 of these oppo-
 site ill fauour-
 ed termes to
 expresse the
 sacrifice of the
 Church after
 his ascension
 his sacrifice
 on the Crosse
 is frequented
 by a sacramēt
 of remembrāce
 saith he.
 Præter hoc i-
 gitur & ante
 hoc sacrificiū
 mortis, aliud
 pridie instituit
 & fecit ipse
 idq; nec cruce-
 re, nec paralli-
 modo, Allen l.
 2. c. 10. fol. 542
 Rhem. annot.
 heb. 9. v. 12.

One only sacrifice on the crosse the redemption of the world, and on only preist Christ the redeemer thereof. The Masse a commemoration of Christs sacrifice. This sort.

nerall price, ransome & redemption of al mankind and of al sinns, saving this one highest Preist Christ, and the one sacrifice of his blood once offered vpon the Crosse, which sacrifice of redemption cannot be often done, because Christ could not die but once, though the figures also thereof in the law of nature & of Moses were truly called sacrifices, as especially this his and marueilous commemoration of the same in the holy sacrament of the aulcar, according to the rite of the newe Testament is most truly and singularly (as S. Augustine saith) a sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many Preists could bee the generall redeeming & consummating sacrifice &c.

You would thinke that in these two verses of their annotations, they had handled that text as though they had mē, that Christ dying but once, had need neuer to haue died againe, Noe more shal he saie they, for in that violent, painful and bloody sort (as hee died on the crosse) he can neuer bee offered againe, here they exclude his dying againe, or often, but not his offering againe, or often: It is maruaile they did not deuise how he might die againe, so it were not in that violent, painfull, & bloody sort as his death was on the crosse; as well as deuise such an offering, as shalbe neither violent, painfull, nor bloody: so where they should lay their reasons, to proue either a reall offering or not: a reall dying or not, they leape it in the halfe & come in with manners & respects, altering cleane the nature of the thinge. For nether could Christ himselfe (much lesse any mortal man) offer himselfe often without dying often, as is most plaine by the Apostle in the 4 last verses of that 9. chapter, so their fumbling here, is with as ill successe as D. Allens before cited, whoe maketh a reall offering (which they stick at, vnlesse they will haue it neither violent, painfull, nor bloody, and then wherein it is reall) & a sacramentall shedding of blood. Again they saie that that one action, on the Crosse made the full ransome for the sinne of the world, what need any more sacrifice for sinne then, as there is? But being the

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Heb. 10:12-13
EX 10:12-13

Cap. cum M.
de celeb. m.

But neither
his sort nor
the other of
the law, &c.

PC: 38-21

Cap. 8. 9. & 10.
 Illen de euch.
 Sacrif. l. 2. c. 33.
 Col. 594. 596.
 Illa c ffe diuer-
 i generis.

The oblation
of him in the
upper & lower
in the Mass is
our one obla-
tion, the same
sacrifice. Head
rt. 17. f. 206 b
the fountain
referred to the
fountain: or
the same to
the same.

Annot. Heb. 10. 7. 11. Rhenists any more inculcate that they offer the very selfe same body in number, even Christ's own body that was crucified, except they will make Christ inferiour to himselfe.

Locut. theol. 11. fol. 427. 2.

Cap. cum Mar
de celeb. miss.
L. 6. c. 8. f. 203.

Reliander / fo
The Catholik
church might
bee resolved,
with the Pope
a good hear-
ing.

Epist. 13. ad.
Bonif. Episc.

The Next vnto these before, which I meane to bringe in, is *Melchior Canus*, a great scholler, and an acute disputant; He reponeth vs mightily, because we gather *si eucharistia exemplar & imago est, non esse illam veram & propriam sacrificium*. That if the Eucharist be a samplat, and image, it cannot properly & truly be a sacrifice; the collection, saith he, is very ridiculous; for what can be more foolish then to say that the *hosts* of the old law were noe sacrifices, because they were *samplers* of the *meat*? And therupon he telleth vs, that *Innocentius* the 3. Pope of that name doth laugh at vs for such inferēces. First touching *Innocentius*, his authoritie cannot be much in this case, because we knowe not that his definitiue sentence passed out of his chaire against vs in this point; but only that he so wrot as a private man; because *Canus* himselfe telleth vs that *Innocentius* the 4. did make commentaries vpon the books called *Decretals*, & if in them he wrot an error, it is to bee imputed vnto him that he erred as a man, & not as a Pope. And *D. Harding* by name refuseth his same *Innocentius* 3, in the matter of a waightie matter, the waightiest, even in the question of *Consecration*, when it should be done, saying, what if *Scorus* & *Innocentius tertius* doe thinke consecration so to be done, by other then our Lords wordes, is not the catholike church agreed herein? Thus we see a good matter if we wil; the catholike church might be resolved without the Pope, in any point I hope as well as in *Consecration*; and therefore I hope they will not presse the Popes authoritie, though hee bee against vs in this, to haue the Eucharist the *image* & the thing, & so make one thing both an *image* and the truth. Indeed wee say with *S. Augustine*, If sacraments had not a liknesse and similitude of the things wherof they are sacraments, properly and rightly, they should not be called sacraments; But if any thing become the same, it hath not any liknesse to it any more, but

The fall of Babel.

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passeth wholly into that wherof it shoulde bee a liknesse as
saith S. Cyprian.

Alioquin si ean-
dem essent om-
nia iam non
exemplaria di-
cerentur, sed
ipse potius res
de quibus agi-
tur viderentur
Cyp. in. Symb.

To come to the argument which he saith is *foolishly* gather-
ed, wil it please their widdomer as wel to hear what fooles can
saie further in defence of their *folly*, as to controule without
cause what they haue wel said; we tel him that his example
from the Iewish sacrifice cometh not neere, where he would
haue it reach: For wil hee compare his sacrifice in this point,
with those of the law? Theirs of the law did prefigure Christs
sacrifice, & were true sacrifices in that kinde, because they
were truly and really done vpon flaine beastes, whose blood
was shed. But were they so far forth *true sacrifices*, that they
were the same too, vnto which they had relation? Did the
Priests in the law, offer the same body, that Christ offered, as
they say they doe in their Masse? If they did not, then for
those to be granted to bee *true sacrifices* wil profit him
nothing at all for his. The Iewish sacrifices were also samplers
for the *perfect & absolute sacrifice*, was not the same, but wher-
of shoulde their Masse bee a sampler or remembrance, since
they sacrifice Christ present; for that which is sacrificed must
be present, that which is represented and remembered is absent:
Christs bodie being therefore represented in the Eucharist,
cannot bee then and there really offered. And by this an-
swere also the Rhemists are discharged whoe borrow *Comm.*
his argument, who say that this Masse of theirs is noe lesse a
true sacrifice, because it is commemorative of Christs passion:
then those of the olde testament were the lesse true, because
they were prefiguratiue of the same. For those sacrifices were
not the same sacrifice, or thing wherof they were prefigura-
tiue, noe more can their Masse being commemorative (and
though it were a sacrifice as they would haue it) it could not
bee the same thing, wherof it is commemorative.

Luc. for a com-
memoration.

cap. 22. v. 19.

sub. 22. v. 19.

ort. 22. v. 19.

hnt. 22. v. 19.

at. 22. v. 19.

non. 22. v. 19.

22. v. 19.

22. v. 19.

22. v. 19.

22. v. 19.

22. v. 19.

But come to *Comm.* as to the rest for the manner of offer-
ing, hee goeth backe to a *mystery* and to a *figure*. In the Crosse
(saith he) it is plaine the host was bloody and done without

In altari occu-
re & mystice
obscundita
ibid fol. 436.b
ibid fol. 438.b

In sanctu pasce
l. 2. fol. 66.
Figura figura.

Canus ibid. ob.
fol. 404. ex Cal
uist. l. 4. c.
38. par. 5. f. 475

Canus ibid. fo
421. hee doth
well to set the
obiection and
answere so far
a sunder.
at corpus viuū
& spirans non
offerimus idē
enim in Euc
haristia est at
q; in coelo.

mysterie; but in the aulcar it is hid darkly & mystically, yet the same host is on the Crosse & on the Aulcar: On the Crosse suffering, on the aulcar hid in a mysterie. Hee concludeth in the sacrifice of the Eucharist Christ is offered mystically, & un-
bloodily, & therefore there is an host, where in other sacraments there is none. I speake properly, saith hee, for by a kinde of speech Baptisme also is sometime called an host. And who euer called the Eucharist a sacrifice properly, as the nature of the word foundeth? or said it was the thing it selfe, & not a figure sampler & similitude, since Gregorie Nazianzeno, as D. Toustall quoteth him vnto vs, speaking of things done in the old law The arke, or the Pascent Lamb, saith Pascha legale, andauer dea, figure figura erat obsecutor, the Easter Lamb in the law, I speak boldly was an obscure figure of a figure, that is a figure of the Eucharist, so that touching any substance of matter, the Eucharist is not more the body, then the sacrifices & sacraments in the law; all, both theirs & ours being referred to Christ on the Crosse. To proceed to the obiection made out of Saint Pauls Heb. 9. 16. 25. That the host which is sacrificed by offering must of necessity be reall offered and slaine, if then in euerie of their Masses Christ be offered in sacrifice, in euerie of their Masses he is also slaine; therefore ether S. Pauls argument is frustrat where he saith Otherwise he ought to suffer oft from the beginning of the world; or if Christ be offered in sacrifice he dieth verily and indeed; but they al confesse they offer Christs liuing body & impassible; so at the most they find an oblation, they cannot finde a sacrifice. To this obiection he scoffingly saith, that wee haue found out wherwith to main-
taine our counterfeit opinion; but hee cannot finde how to ouerthrow so weake an argumer. We wil grant (saith hee) to those that argue against vs, that ~~there must be the death and end of it~~ ^{there must be the death and end of it}, if it bee truly sacrificed. But we offer not a liuely and breathing body, such a bodie is in the Eucharist & in heauen, yet although the body of Christ in the Eucharist be a liuing body, & the blood bee in the bo-
dy

dy, yet wee doe neither offer the body, because it is alive, or the blood because it is in the body; but the body in regard it is slain, the blood because it was shed on the Crosse.

Thus by this answer of his, wher before the distinction stood with them of offering the same body which was offered on the crosse, (and that that body was in the Eucharist) but after an other manner, then on the Crosse, *unbloodyly*, or in a *mystery* now he confesseth they offer not a *living body*, but because it is *slaine*; then there must needs followe death; nor the blood as it is in the *body*, but because it was shed on the crosse, whic then are they afraid to call their sacrifice *bloody*, but *unbloody*, if the host be slain; and this argumēt of *Cann* have the Rhemists borrowed as they did the former, for in their first conflict about this sacrament they professe. *That they canse* *crase the severall elements, not into* *Christ's whole person as it was borne of the Virgin or is now in heaven, but the bread into his body a part, as betrayed, broken and given for vs, the wine into his blood as it was shed out of his body for remission of sinnes, in which mysticall and unspeakable manner he would have the Church to offer and sacrifice him daily, & he in mystery & sacrament die, though now not only in heaven, but also in the sacrament be boe indeed (by sequel of all his parts to each other) whole, alive, & immortal.*

Thus monstrously doe they teach, now they thinke, they have gotten a sacrifice into their hands, But how they offer, without blood or with blood, whether alive or dead; whether the same that Christ did, either at his supper, or on the Crosse, that they cannot tel, nor with any wordes explaine! Their descriptions in these, are like that of *Syrus* in the Poet, when he sent one brother to finde another, but by the direction taken, he never knewe where to finde him. *Præsentis, hæc recta placea sursum, ubi coenæ sit, alium deorsum, sursum ost.* Passe right through this street to the upper part, when you come there, there is a steepe place towards the lower end of the town, run down this way, after that there is on this hand a Chappell, and there fast by in a narrow corner. A speech full

of

meditation
no kind of
of the
of the
of the
of the

Rhem. 26. mar.
v. 26. shew the
sence or me
ing of this
note in anie
writer ancient
& take the
whole.
Dith in a sa
crament, & is
presēt indeed.

Teren in Adel.
act. 4. Scen. 2.
Perplexa de
scriptio

The sacrifice
of Christ on
the Crosse.
The sacrifice
of their Masse.

of perplexitie. That they should violare or alter the holy ordinance of God touching Christs sacrifice which was as they say themselves *violent, painfull, & bloody*, into a sacrifice reall, true, yea and propitiatory, which shall bee neither violent, painful, nor bloody, and yet sacrifice his body, as betrayed, broken & given for vs, & the blood as shed out of his body, & that very blood which was in the vaines of his body, and yet for him to die in a *mystery, & in a sacrament*. & all to bee done *unbloody*, & so change the nature & substance of that sacrifice which was the purchase & redemption of the whol world, as it is blasphemous for them to teach; so haue they brought such phrases and wordes as none can vnderstand, vpheld by none but themselves. God neuer intended that his sonne should offer himselfe anie more but once, and that was with shedding of blood & death, & so must hee be offered, or noe at all offered: if we wil speake of a reall offering and a real sacrifice, a reall presence, and a reall offering, & a real death ca not be seuered.

Read y. 8. 9. 10
cap. to the Hebrewes.

aug. Epist. 23.
fere sine.
Christ is nowe
offered not in
substance, but
in a sacrament
or representa-
tio of his death
D. Allen is out
with his owne
Catholikes, be-
cause they ca-
not bring this
place of aug:
handsomly to
serue their
turne. de sac.
Euch. 1. a. ca. 11

If the ancient Church of God had deliuered their doctrine & opinions, in such confused termes as these men doe, wee had bin as much to seeke what had bin their mindes in this case, as wee are of these men nowe; But they were expedite & cleare, as by their discourses appeareth. *Nouus semel immo- latus est Christus in seipso*. Was not Christ (saith S. Augustine) once offered in himselfe? And yet in a sacrament hee is offered for the benefite of the people, not every Easter only, but euery day; Nether doth hee lie when the question is asked, answereth Christ is offered daily vnto the people. For if sacraments had not a certaine similitude of the things where of they be sacraments, they should bee noe sacraments at al, *ex hac autem similitudine plerumque aliquid inferimus: verum nomen accipimus*. And by reason of this similitude, they vsually take the names of the things themselves, This is without glose or ambiguitie Christ (saith S. Augustine) was once offered in himselfe, And is offered daily in a sacrament: & for that the speech

speech should be vnderstood, how *once* & how *dolly*, it is ad-
ded in a sacrament, and in himselfe. And why, when it is done
now but in a sacrament, may it yet be truly said *Christ is offer-
ed*? because sacraments haue the names of the thinges them-
selues, for a certaine resemblance that is betwene the. This
doth the words immediately following shew. *Sicut ergo sacra-
mentum quoddam modum*, Therefore after a certaine manner of
speech the sacrament of *Christ's body*, is *Christ's body*, & the sacra-
ment of *Christ's blood*, is *Christ's blood*, & the sacrament of *faith* is
faith. & this he illustrateth after by the Sacramēt of Baptisme
out of S. *Paule*, whoe saith by Baptisme wee bee buried with
Christ into death, he saith not we signifie buriall, but he saith
plainly wee bee buried; so that the sacrament of so great a
thing, is not called but by the name of the thing it self. Thus
saith *Augustine*, S. *Cyprian* was before S. *Augustine* certaine hun-
dreds of yeares; hee telleth us without any scruple, or bene-
cast in of doubt, both what Christ did at his last supper and
what on the crosse, in sound words & few: *Dedit dominus na-
ster in mensa*. Our Lord at the table wherat he receaued his
last supper with his disciples, with his own hands gaue bread
& wine; But vpon the crosse, he gaue his own body with the
souldiers hands to be wounded. This is by S. *Cyprian* the sa-
crifice of the table, & the sacrifice of the crosse; at the one he
gaue bread & wine vpon the other he gaue his body; Here
is noe vailing of him vnder formes and shewes of bread and
wine, nor speaking of quantities & qualities without substance,
nor offering vp of him to God his father. In an other place
he saith in most plaine words. *Non sacerdos est aut panis dei*
It neuer repented God (saith he) of Christ's preisthood; For
the sacrifice that he offered vpo the crosse, is so acceptable in
the goodwill of God, & so standeth in contiguall strength &
virtue, that the same oblatiō is noe lesse acceptable this day
in the sight of God the Father, then it was that daie when
blood & water ranne out of his wounded side, & *semper re-
seruata in corpore plaga salutis humanæ exigant precantibus obedi-*

Rom. 6.

Cip. rom. 2. de
vnct. chr is
mat. fere fine,

Tom. 2. de bap-
tism, Christi &
manif. trinit.
fine.

tie donatium requirant. And the skarrs reserued stil in his body doe suffice for the redemption of man and doe require a fauour because of the obedience. This is plaine according to the scriptures, that once Preist, by one sacrifice once offered, that is our sauour by giuing himselfe to death vpo the Crosse hath reconciled vs to God, & sanctified vs for euer, & cuteth of their many Preists, to offer oftē, as though there were left now after the death of Christ *an offering for sin*, or his pretious blood were of noe greater value then the blood of Bulls & Goates which were offered often, because they could not purge sinne.

Vide Genebr.
Chron. l. 4. an.
1159 fol. 93 a.

Paris.

Magister hic
nontenerur.

Terenc. in Eu-
nueh. act 5.
scen. 2.
Senec. in Me-
dea. act 3.

There is a Master amongst them called the Master of the esntēces, *P. Lombard*, or *Longobardus* (who collected a breife of doctrine out of the Greeke & latine Fathers) ancienter by far then the counsel of Trent, *Allen*, *Camus*, or the *Rhemists*, and before any Protestant (if they saie true that are accustomed to lie) who liued in the yeare of our Lord Bishop of Paris anno, 1160. vpon whose bookes, suruey hath bin made, & although they haue gathered noe Index vpon him, as they haue done vpon others, yet they haue noted him in manie places where they mislike him with a *nontenerur*, *the master is not allowed here*. This Catholike Doctor much renowned amongst them taught euen as the Protestants doe, *in this question of the sacrifice of Christ in the Masse*, & yet hath escaped fro amongst them, without so much as an *uicem* for it, which manifestly sheweth that though they haue vs offenders in that matter they haue their cheife Master, also a ringleader therein & themselues or brethre accessory thereto, because they haue not taxed him therfore. And howsoeuer we maie be faultie, (the case standing as it doth) our aunswere is the same with the womans in the poet *Nam si ego digna hac contumelia sum maxime, at tu indignus qui sacros tamen*. For although I be neuer so wel worthy to be so spitfully handled, yet were you no meete man to doe it (saith shee) And as *Medea* saith to *Iaso* *Omnes coningem infamem arguant, solus tuore, solus in fontem voca.*

Tibi

Tibi innocens sit, quisquis est pro te nocens. Let others defame me with infamie, yet doe thou only take my part; doe thou call me iust & vndefiled, let him be an innocent to thee, who for thee doth transgresse. The words of *Lumbard* are these, *Post haec queritur, si quod geris sacerdos propriè dicatur sacrificium, vel immolatio, & si Christus quotidie immolatur, vel semel tantum immolatus sit.* I demand (saith he) whether that which the prest doth be properly called a sacrifice, & an oblation or not; and whether Christ bee daily offered, or else were offered only once. To this (saith he) our answer in breif is, that that which is offered, & consecrated by the Prest, is called a sacrifice & oblation, because it is a memory & representation of the true sacrifice, & holy oblation which was made on the altar of the crosse. *Et semel Christum mortuum in cruce est, ibiq; immolatus est in semetipso* Christ also died once on the Crosse, & there was he offered himselfe, *quotidie autem immolatur in sacramento*, but hee is offered daily in a sacrament, because in the sacrament there is a remembrance of that which was once don on the Crosse. And this is not *Peter Lumbardes* opinion only, but his strong prooffe & collection out of all the Fathers *Greeke and Latine*, nor one of the ever dreaming of sacrificing the sonne of God to his father, or of making the same sacrifice vnbloody, which Christ made bloody, or to haue the sacrament, both the thing it selfe, and a remembrance of it selfe, & al at one time.

Wherefore although the sacrifice be a true, & proper, & soveraigne propitiatorie sacrifice, as it is defined by the Trent Fathers, yet that sacrifice which the ancient Church of God 1400. yeares before those of Trent spake of, was not so called properly, & according to the rigor of the word: with them the celebration of the Lordes supper is called an oblation, for that it is a representation of Christs death, & sacraments haue names of the things which they signifie, & because the merits & fruits of Christs passion are by the power of his spirit devided & bestowed on the faithful receauers of these mysteries. *Thomas of Aquine* was in his time of greater credit

Sent 1.4. dist. 13
parag. 7.
Christ is not
now really of-
fered, but the
memorie of
his sacrifice is
celebrated.

Acutè diuus
Thomas vt om
nia. Camp. rat.
9. argutissime.
Canus. l. 12. fo
408. Melius di
uus Thomas
vt omnis dixit.
Allen. fol. 419.
p. 3. q. 83. art. 1
resp. dicendum
ex. Aug. ad sim
pl. quest. 3.
If Thom. had
thought that
Christ had bin
killed & sacri
ficed to God
his father (as
D. Allen dispu
teth. l. 2. c. 11)
he needed not
to haue hand
led it as here
he doth
Camp. rat. 5.
Duraus case
fol. 265.
Art. 17 cont.
Iuel. fol. 206. b.
& 207. a.

Luc. 22

with them then the Master of the sentences, though in time later, the Master is not euer allowed by them, but Thomas, they saie hath done *all things acutly & well*: & yet hee saith as we say in this. In two respects (saith hee) *celebratio huius sacramenti dicitur immolatio Christi*; the celebratiō of this sacramēt may be called the sacrificing of Christ; First because as S. *Augustine* saith resemblances are wont to be called by the name of those things, wherof they are resemblances & therefore the celebration of this sacrament is a certaine representatiue Image of the passion of Christ, which is his true sacrificing; Secondly touching the effect of Christs passion, *quia scilicet per hoc sacramentum participes efficiuntur fructus dominice passionis*, because by this sacrament wee are made partakers of the fruite of the Lords passiō. This of Thomas were cease against their roall, external, & corporal kinde of offering the liue flesh of Christ to God the Father by the Priests handes vnder the formes of bread & wine, as now they teach they doe. With what facilitie of language D. *Harding* & D. *Stephan Gardiner* proceeded in this question I will now also shew you: and the rather because *Campion*, & *Durand* both, doe highly commēd D. *Harding* & his worke; he hauing spoken something of the sacrifice of Christ on the Crosse, done with *shedding of blood* in his owne person, as the scripture witnesseth; commeth to shew how he is handled in their Masse, saith; Sacramentally or in a mysterie Christ is offered vp to his Father in the daily sacrifice of the Church, vnder the forme of bread and wine, truly, & indeed, not in respect of the manner of offering, but in respect of his very body & blood really present. And after reciting the words of the Evangelists (*how that Christ at his last supper took bread gave thanks brake it, & said take eate this is my body which is giuen for you, and this is my blood which is shed for you in remission of sinnes*) out of which he would proue his sacrifice, saith they are wordes of sacrificing & offering, they shew and set forth an oblation in all & dead, though the tearme it selfe of oblation or sacrifice be not expressed; & therefore be like seeing neither

any

any tearmes nor words to make for it there; afterwards vpon more deliberation, he peeceeth out the Euangelists & S Paul, for Christ said, *Doe yee this in my remembrance*, he readeth doe yee or make yee this in my remembrance. *Elephantio belluarum nullo prudentior, at figura quae vastior?* Of beasts saith Tully none is more wiser then the Elephant, in shape none more deformed. M. Harding was thought for that time, to haue dealt substantially against his aduerlary; in substance of matter none more weake. Who can explaine how Christ is offered really in their Masse, & yet not in respect of the manner of offering? what manner & what respect is this? Or what words of sacrificing and offering did Christ vse at his last supper, without any tearme of oblatiō & sacrificing, *Hoc non est considerare, sed quasi sortiri quid loquar.* This is not to speake with discretion but as it were by lot & hap-hazard.

Reioynder. f. 283. & 305. Tully de natur. decorum. l. r. fere sine.

Tull. libid.

But the truth is Christ vsed noe word, tearme or act of sacrificing, at his last supper. we maruaile not then though M. Harding say hee expressed it not by any tearme. Yet the farthest off from al truth is, that which in the prosecution of this article he deliuereth; which is, that Christ at the very same instant of time that he offered himselfe on the Crosse with shedding of blood, we must vnderstand (for a necessary point of Christian doctrine) that he offered himselfe invisibly (as concerning man) in the sight of his heavenly father, bearing the markes of his woundes and there appeareth before the face of God; with that thorne prickt, naile boared, speare perced & other wounded, rent & torne body for vs. Here are 4 sacrifices made of one. The same Christ sacrificed at his last supper, the same Christ on the Crosse, the same Christ at the same time sacrificed in heauen, & the same Christ sacrificed in the Masse. How M. Harding can bring Christs sacrifice in, to heaue without his tormentors is hard to conceaue. *Ananias, Caiphas, Iudas, Pilate, & the rest of that damned crew indeed for without those wretches, Christs blood was not shed, and without shedding of blood there is noe remission of sinne.*

Hard. libid. fol 209.

A necessary point of Christian doctrine & yet without al manner of Religion.

Heb. 9.

1. 12. fol. 421. a

incruentam

oblationem

Christus in ce

lis fecit.

In his expli-

cation & asser-

tion of the

true catholike

faith. l. 5. fol.

144. b.

Noe iteration

of Christs sa-

crifice,

Ibid. fol. 146. b.

verie sacrifici-

ers.

Ibid. 148. b.

Ibid. 149. b.

Ibid. 149. b.

Of the vertue

of the sacri-

fice of the

Masse and of

Christs on the

Crosse. Gard.

Ibid. fol. 149. b.

Christs sacri-

fice on the

Crosse was &

propitiatory

Where *M. Harding* shold euer find any such doctrine delinere
ed before him I cannot iudge, except he did allight vpon it
in *Melchior Canus*, who amongst other idle & vaine discour-
ses of their Masse insinuateth such a thinge, *speaking of an vn-*
bloody sacrifice in heauen, offered there by Christ.

Stephan Gardiner sometime Bishop of Winchester, a sure
card to the posters at Rome writing purposely of the *sacrifice*
of the Masse, beginnerh wel; saith it is agreed & by the scrip-
tures plainly taught, that the oblation & sacrifice of our sa-
uour Christ, was & is a perfect worke, once consummate in
perfectio without necessity of *iteratio*, as it was neuer taught
to be iterate but a meere blasphemy to presuppose it. This is
sound & Catholike, if he would abide by it, but within two
leaves after, hee saith wee must beleue the very presence of
Christs body and blood on Gods board, and that the Priests
doe their sacrifice, and bee therefore called sacrificers. If the
Priests doe there sacrifice, the doe they either iterate Christs
sacrifice or haue an other. An other they wil not say they haue
& then must they needs iterate Christs, which indeed (as he
saith) is blasphemous to thinke on. And againe he would in-
ferre out of *Lumbard*, that the same most precious body and
blood is offered daily, that once suffered, & was once shed.
And yet in the next page he saith. The Catholike doctrine
teacheth not the daily sacrifice of Christs most precious bo-
dy & blood to bee an iteration of the once perfected sacri-
fice on the Crosse, but a sacrifice that representeth that sacri-
fice, & sheweth it also before the eyes of the faithfull, and re-
fresheth the effectual memory of it. What should any coc-
kle doe amongst this corne? why should he presently insert
that the catholike doctrine teacheth the daily sacrifice to be
the same in *Essene* that was offered on the Crosse once. Come
to the comparison betweene the sacrifice of the Masse, and
that of the Crosse, of the strenght vertue & force of the one
and of the other, they knowe not what to say. The offering
on the crosse (saith he) was & is propitiatorie & satisfactory
for

The fall of Babel.

for our redemption & remission of sinnes, whereby to destroy the tyranny of sinne, the effect wherof is giuen & dispensed in the sacrament of Baptisme.

The daily offering (meaning the Masse) is *propitiatory* also but that it is not in that degree of propitiation, for to call the daily offering a *sacrifice satisfactory*, must haue an vnderstanding that signifieth not the action of the Priest, but the presence of Christs most precious body & blood, the very sacrifice of the world once perfectly offered being propitiatory & satisfactory for all the world. And yet not ten lines after in the same page, he saith that the act of the Priest done according to Gods commandement must needs be *propitiatory* & prouoke Gods fauour, and ought to bee trusted on to haue a propitiatory effect with God.

Here any man may see what a businesse & hard worke it is, to patch these popish doctrines together, what absurdities they fall into thereby. One while hee saith that the act of the Priest must needs bee a sacrifice propitiatory. And now to haue an vnderstanding for the same, hee is driuen to a very shamfull shift, that he must either say cleane contrary, that it is not the action of the Priest, but the presence of Christ: or else that the action of the Priest is noe otherwise satisfactory, then al other Christian mens workes be, for so he averreth that all good workes, good thoughts, and good meditations, may bee called sacrifices, and the same bee called sacrifices propitiatory also. D. Allen hauing shewed by some reasons that both the sacrifice of Christ at his last supper, and that on the crosse stand well together, and are in their natures very commodious, addeth (*but it is saluo meliori iudicio*) according to his own opinion; that that sacrifice which Christ himselfe offered at his last supper, had not any other effect or greater strength, then the Masse of euery Priest performed in the Church now hath, whereby without question is confirmed the action of the Priest, or else Gardiners staggering is in vaine.

Note well.
Ibid, 150.2.
The masse is propitiatory, also, so they make 2. propitiatory sacrifices, which can noe more stand together, then if they should make 2. almighties.

Tanta molis erat Romanam condere gentem.

De eueh. sacrif
l. 2. c. 10. f. 544
Quam hodie cuiuslibet sacerdotis sacrum in ecclesia.

And

If any man rescue him by saying he referreth *visificatio* that sacrifice *giving life* to the body & blood of Christ, whether on the Crosse or sacrificed in the masse, then overthroweth he his owne distinction made before of *giving and increasing life*, & maketh the masse an independent and absolute sacrifice, which *Allen* wil none of. Thus haue you a breife of what *Gardiner* hath said touching the sacrifice of the masse, where you see he runneth too & tro so astonied & amased as if hee were at his wits end, & knewe not what to say. For one while the Priest maketh a sacrifice propitiatory, an other while he doth not; now hee giueth life, now hee giueth none; nowe is Christ the ful sadiour & satisfactiō, now the Priest hath halfe part with him, & againe the Priest doth all.

Bellarmino treating of this same question, of the sufficiency of the sacrifice of the masse, deliuereth according to his maner certaine propositions & distinctions of his own only making, without confirming them either by the holy scriptures, ancient Fathers or doctors, and hauing that liberty hee were very simple if he could not make a bad cause shew wel, especially to those that wil take any thinge for good at their hands vnto whom they beare stronge affectiō. For commonly such is our forestalled mindes, that whome in great things we mightily admire, in them we are not willingly perswaded that any thing is amisse. His fourth proposition therefore is *valor sacrificij Missæ finitus est*. The value of the masse is finite, that is, the masse is not of infinite worth or price. And this saith he is the common opinion of the diuines, & is proved most plainly by the vse of the Church. Marke his reasons. For if the value of the masse were infinite it were needlesse to haue many masses, especially for the obtaining of one thing. For if one masse were of infinite value, it would suffice to obtaine al things, & therefore why should we haue other? And this is confirmed by the sacrifice of the Crosse, which for no other cause was one, nor neuer is repeated, but only because it is of infinite value, & obtained a rancome for all sinnes past

De missa, l. 2. c. 4. fol. 776.

Hooker præf. ad lib eccles. pol. fol. 24.

The masse is of value finite. If this reason of Bellarmine bee good, against the value of the mass in the behalfe of the sacrifice of the Crosse, it overthroweth the whole masse & establisheth that of the Crosse. The sacrifice of the Crosse is of infinite value

A great mar-
uaile.

The offeringe
& the offerer,
is one in both

Ibid. l. i. c. 25.
fol. 749. & c. 3.
in principio.

Ibid. fol. 49. in
fine paginae.

Iuel con Hard
art. i. diu. 33.
touching Am-
philochius. so
highly renow-
ned by M. Har-
dinge.

Virg. Aeneid.
l. 8. inde repē-
te impulit, im-
pulso quo max-
imus insonat
aether
prima ex parte
hostie quae
offeruntur.

and to come. But saith he, although the *masse be of value finite*, which is verie true in it selfe, yet the reason howe it cometh to be so is not so sure; For it may seeme strange, *Cur valor sa- crificij huius sit finitus cum idem sit hoc sacrificium cum sacrificio crucis*, why the worth of this sacrifice should be finite, since it is the same, with that on the crosse which was infinite; & whe there is the same host, and the same Christ offering himselfe, which are infinitely acceptable to God.

Bellarmino might adde further of his own, if it pleased him. A maruaile it is, how the sacrifice of the masse should be in-feriour to that of the crosse, since that of the masse is a most true sacrifice, euen one of the tearmes he gaue before to the sacrifice of the crosse. And maruaile it is, that the sacrifice of the masse should not bee of the same value with that of the crosse; seeing as he saith one where there is the same offering & offerer Christ in both, infinitely accounted of by God; & otherwher that the sacrifice of the masse is a most true sacrifice so in a third place, he gratheth that in the sacrifice of the masse it may most truly bee said that the blood of Christ is shed there. Take into these, the word *propitiatory* which the Trée fathers giue to the masse to, & then if al these together serue not the turne, to make a great maruaile, why the sacrifice of the Masse should be of value finite, & that of the crosse infinite, wee may say as one laid in an other case, nothinge I trowe will serue the turne: For grant those things of the masse, & it cannot but be of infinite value & price, aswel as that on the Crosse: but they knowe that none of those thinges are true of the masse, and therefore *Bellarmino* playeth a desperate mans part in giuing such reasons as cannot proue the masse inferiour to Christs sacrifice, except hee in euitably overthrow the masse it selfe, as *Heracles* in the Poet overthrow *Cacus* his den, whe heauē rebounded with the noise.

His reasons (*saluo meliore iudicio*) are 3. The first is drawen fro the host which is offered. For in the sacrifice of the crosse Christ in his naturall being was there sacrificed & destroyed

in.

in the forme of a man, but in the sacrifice of the masse hee is destroyed in his sacramentall being, but his naturall being is more noble & more precious then his sacramentall. This reason thus drawen from the nature of the host or thing offered is very frivolous & absurd, especially, seeing *Bellarmine* delivered before that the host in his was one, where can he finde a defect in that? In flying from his naturall being on the crosse to his sacramental being in the masse, hee ioyneth with vs, for we acknowledge he died sacramentally in his last supper because a sacrament of his death & passio was instituted; & so when the Lords supper is now administred we say he is sacrificed, because the memory of his sacrifice is celebrated. The second reason is drawen stronger (as he saith) from the party that offereth; for in the sacrifice of the Crosse, the party offering is the person of the sonne of God; but in the sacrifice of the masse the offerer is the sonne of God by a minister. did he not lay it for a ground in the same page of the leaf (to take away an obiection) that Christ is the offerer as well in the Masse, as on the Crosse? And hath he not disabled himselfe, & his fellowes of a great excuse, which they were wont to make in that behalfe? for when we obiekt the persō of the Priest, taking vpon him contrary to the scripture, so great an office, not called therevnto, as to offer vp the sonne of God to his Father, they had to say that it was not the Priest that did it, but Christ that offered himselfe by the mynistry of the Priest: end yet now *Bellarmine* would dilable the whol masse as though it were lesse worth that *Christ should offer himselfe*, were it but by the hand of a minister. The third of *Bellarmine's* reasons is drawen frō the will of Christ. For saith he, although Christ could obtaine by one oblation of this vnbloody sacrifice, offered ether by himselfe, or by his minister, whatsoeuer he would for whomsoever, yet would he nether aske nor obtaine of God any thing but that by every oblation in the

certa mensura fructus passionis suae, siue ad peccatorum remissionem, siue ad alia beneficia, quibus in hac vita indigemus.

In his sacramentall being, you say that Christ hath there a real & substantiall being. the Protestants say he is slaine and his blood shed in a sacrament.

1. *ipsa hostia & offerens Christus.*
2. *ratio sumitur ex pane offerenti.*
3. *ipsa hostia & offerens Christus.*

3. *Ratio sumitur ex ipsa Christi voluntate, nam etiam si posset Christus per unam oblationem sacrificij incruentum, siue per se, siue per ministrum oblati, quod libet deo & pro quibuscunque impetrare, tamen noluit perere nec impetrare, nisi ut pro singulis oblationibus applicaretur.*

All the appli-
cation in the
Gospell nowe
of Christs sa-
crifice commo
both to Preist
and people is
that of the A-
postle. Let vs
drawe neere
with a true
hart in assu-
rance of faith.
Heb. 10. v. 22.
Bellar. de miss.
l. 1. c. 25. t. 748.
H. 9. 17. 20.
The Lords sup-
per or Eucha-
rist is this tes-
tament or seal
of Godes pro-
mise exhibi-
ed to vs. The
matter testa-
mentary, or
which is testi-
fied, is the sa-
crifice of
Christs death
as Christ saith
this cup is the
new testamēt,
in my blood.
Missa non est
nouū testamētū
Christi institu-
tio sed est repe-
ritio illius eius-
dem.
ib. c. 25. f. 740.
Neq; vnquam
reperiur. ib. c.
4. l. 2. fol. 776.

masse there should be applyed a certaine fruit of his passion, ether for remission of sinnes, or obtaining other benefites which in this life we want.

Thus haue wee the ful of *Bellarmines* reasons to proue that the value, and strength of the sacrifice of the masse is finite, whereas hee confesseth the sacrifice of the Crosse was infinite, so that by his owne grant, the difference betweene them is, as between finite & infinite, which is disproportion enough, where vpon wee may safely conclude, the Masse is not the sacrifice of Christ. And thus hath *Bellarmine* like an other *Heracles* clef sed *Augens* stable of a number of filth. For would he would bringe, not three but three score reasons to proue that the sacrifice of the Masse is inferiour to that on the Crosse, hee should willingly be heard. I wil follow *Bellarmine* in on more about his masse, and so giue an ende to this part: Wee obiekt the confirmation of a Testament dependeth on the death of the Testator, therefore the confirming of Christs testament dependeth on his death; Or thus, Where a sacrifice is, the testament is confirmed, but where a testament is, there is death, therefore the masse is a new testament, yea there are so many testaments as there be masses, & Christ must so oftē die as there be masses to ratifie & establish them. *Bellarmine* answereth, that the masse is not a new setting forth of the testament of Christ, or is not a new testament, but a repetition of his owne, which he did & confirmed by his death, to a little before hee called the masse an iteration of the oblation of Christ.

Thus is *Bellarmine* content to make his masse a repetition and iteration of Christs sacrifice, which a while after hee will not allow. For (as before is rehearsed out of him) speaking of the sacrifice of the crosse, he saith it is only one & cannot be repeated. So saith *Gardiner* very confidently. That Christs sacrifice was and is perfect without necessitate of iteration. If *Bellarmine* will stand to this that his masse is but a repetition and iteration of Christs testament, it may very wel bee demanded where the

Rhe-

Rhemists will finde their masse or sacrifice done daily vnbloodyly, *Annot. Heb. c. 10. v. 11.* that was once done bloody made by the same Priest Christ Iesus, though by his ministers hands, & not many hosts as those of the old law were, but the very selfe same in number, euen Christs owne body that was crucified.

Tub. I haue obserued you with attention in your discourse, wherein you haue shewed the diuersities of handlinge one and the same thinge. It seemeth they cannot tell themselves what they would say, if you haue laid downe their wordes rightly without falsification. For in this of the masse they teach the offering vp of the sonne of God to his father, which assertion had need (because it is a matter of the greatest waight) to be strongly confirmed by holy scripture; They teach a true sacrifice a perfect & reall, but when they come to confirme, that which first they lay downe, they speake of the formes of bread and wine, destroying the truth of Christs naturall body. They make it bloody and vnbloody. They knowe not howe farre the Priest worketh in it, nor whether they were best to say it is the same that Christ did. Their discourses herein are me thinketh vnprofitable and vncomfortable.

Articles subscribed vnto by the Church of Englād. art. 31. Redemption. act. 20. 28. Rom. 5. 6. Gal. 3. 13. 1. Cor. 6. 28. 1. Pet. 1. 18. Propitiation. Act. 10. 43. Rō. 3. 25. Heb. 9. 12. 28. 1. Iohn. 2. 2. 1. Ioh. 4. 10. Satisfaction. 10. 1. 29. 1. Pet. 3. 18. 1. Ioh. 1. 7. Gardiner. Saunders. Hardinge.

Rom. Vnprofitable and vncomfortable said you? you neuer iudged righter in all your life. For where the offeringe of Christ once made on the crosse is that perfect redemption, propitiation and satisfaction for all the sinnes of the whole world both original & actual, there being noe other sacrifice for sinn but that alone, they in stead of that brought in sacrifices of Masses wherein they offer Christ for the quick & dead to haue remission of paine & guilt, & haue handled the proof as before is set downe: wherby you may obserue the boldnes & impudencie of them in defence, & liking of their cause, who are not any whit ashamed to bid the readers sistr, try, and examine, & waigh without partiallity their reasons and arguments, and then to iudge, which whosoever doth, shal assuredly finde noe sincere dealing on their parts, but shift,

canills, and base triguerations, a sufficient prooffe, wherof is gone before and more shal now presently followe, in continuing their severall declarations of the maner of the real presence of Christ in the sacrament (which I hindred before in discourfing fo largely of their sacrifice) which I did reserve to this place, because we are to examine the force of every word in the institution of the Lords supper, and their manner of contriving them for their purpose.

The reall presence of Christ in the sacrament.

Mar. 26. 26, 27

Marc. 14. 22.

Luc. 22. 19.

1. COL. II. 23. 24

The sentēce of holy scripture, by which they wold prove both their sacrifices & reall prelence in this. *When they were eating, Jesu, when he had taken the bread, and given thanks, he brake it, & gaue it to the disciples, & said take yee, eate yee, this is my body. And when he had taken the cup & given thanks he gaue it them, saying, drinke yee all of it, for this is my blood of the new testament, that is shed for manie for the remission of sinnes.* By this narration of the Euangelist you see both what Christ did and said at his last supper. *He tooke, he blessed, he brake, he gaue, and said Take eate this is my body. Doe this in remembrance of me.* Now I aske you this question, *what thinge was it which Christ tooke?*

The words of the institution examined.

This bread is my body.

all men agree, it was bread. What blessed hee? bread. What brake he? bread. What gaue he? bread: & then said, take, eate this (what? bread) is my body. We say by this it is cleare, that when Christ said, Take eate this is my body, he spake of the bread as if he had said, Take eate this bread is my body. One the other side they expound it, Take eate this (nothinge) is my body, wee knowe not what. Or this invisible thinge, Or this thinge I haue in my hands; but in noe case this bread is my body. For you must vnderstand, that in the triall of this one word, standeth all our whole controuerfie, both of the reall prelence, Transubstantiation, & the sacrifice of the Masse; if Christ spake of the bread when he said, Take, eate this is my body, both they & we are agreed that the substance of bread remaineth, & so nothinge on their side wil fal out right, the reason is, one contrary thinge (as bread & body) cannot be spoken of, or be said to be an other thinge, but in and by a figure

This reason hath his force in nature confessed by alme

gure, so that to say of the bread this is my body must needs intend a figure. And because they would avoid the figure, they doe violate the eternall law of Reason, which intendeth that if a man say *take this*, hee must meane somthinge, which he giueth or hath in his hand;

The evidence of this is so cleare, that I could confute the diuers waies, but according to my first institution, I will openly shew, by their owne darke & perplexed speeches, that did they not strue to vphold a thinge once apprehended, they might more easie yeild then defend their errors. The Reverend Bishop of *Sarum* made this one of his questions at *Pauls Crosse* publicly enough, whether the people were ever taught to beleue that when Christ said *This is my body*, the worde *this*, pointed not the bread, but somthinge in generall, they knewe not what. *M. Harding* who seemed to say somthinge to every of those articles denied by the Bishopp, said least of all to this, which argueth he had not what to answer, least he should have runn himselfe vpon on shelve or other, there is so many diuersities of opinions amongst them in this. How this worde *Hoc* in that saying of Christ is to be taken and what it pointeth, we knowe (saith *M. Harding*) who haue more learnedly, more certainly and more truly treated therof, then *Luther*, *Zuinglius*, *Caluin*, *Cranmer*, *P. Martyr*, or any their offspringe. We knowe saith he. But what hee knewe touching this point, nether he whilst he liued, nor his freinds since he died, would neuer let vs knowe, vnkinde as they are Freindlier yet hath *D. Gardiner* dealt with vs in this same case, who hath yet giuen vs words, though we knowe not his meaning. When Christ said this is my body, there is no necessity saith he that the demonstration *this* should be referred to the outward visible matter, but may be referred to the invisible substance. what outward visible matter, & what invisible substance is there? Is Christs body that invisible substance? Then the speech will bee *This body is my body*: yet was not the same man alwaies of the same opinion. (though hee would

Hard. in his
explication.
fol. 39. b. refer
reth the word
this to the inui
sible substance.
In his deteclib
of the deuills
sophistry fol.
29. b.
Now & demon
strateth the
bread.

Allen de euch
sacrif. l. i. c. 34.
fol. 420.

Disparata sūt
opposita quo-
rum vnū mul-
tis pariter op-
ponitur sic ho-
mo, arbor, la-
pis & ciui modi
res infinitę, di-
parantur, nec
eadem res po-
test esse homo
arbor lapis. Ra-
mus de dispa-
ratis.

lb fol. 419, 421

Hoc demonstrat
corpus. vt sit
fesus, hoc cor-
pus meum est
corpus meum.
This is it in-
deed that mo-
ueth vs.

Bread & wine
are there in-
deed.

Vagē & inde-
finite nec per
hoc aut illud
exacte demō-
strare donec
compleatur o-
ratio.

Æncid. l. 4.

Stapler re.

turne of vn-

truths against

M. Iuell. art. 1.

fol. 16. b.

would be called *Marcus Constantinus*. For before he had thus
writtent Christ spake plainly making a demonstration of the
bread, when he said, this is my body. If it be plaine, why are
they so obscure. For they dare not say what it meaneth nei-
ther one thinge nor other. A third of theirs, & a country mā
of ours reproving the Protestants for referring the word *this*
to the bread, saith it is absurd, both in philosophy & diuinity
that two thinges different & distinct in nature & substance
should be affirmed & spoken the one of the other.

It is true it cannot be without a figure. So *Dureus* *Quid ob-
secro, stultius, quam disparatorum, vt dialectici appellant, alterum
dici de altero? ac si lignum esse lapidem, aut murem Elephantum. de-
ceret.* What is more foolish I pray you saith hee, then as the
Logicians vse to speake, that one contrary should be spoken
of an other, as if a mā should say a peece of wood were a stone
or an mouse an Elephant. These men (to avoid the figure)
rectifying what is amisse in vs, haue made that crooked
which before was straight. Allen saith the word *this* demon-
strateth the body. But saith hee, if there be any man whome
it doth trouble how the word *This* can demonstrate the bo-
dy & blood which are not there present, when the worde
This is spoken: Or that they should not shewe the bread and
wine, which are there indeed, let him read *not the scriptures,*
(for those ouerthrowe you) *Grimūdus & Thomas*, who haue larg-
ly, elegantly, & subtilly treated of these things. To amend al
he saith, the safest & best way is to take the worde *THIS* in
the beginning of the sentence wandringly, & without any
certainty, & nether to signifie this thinge or that, exactly vn-
till the speech be ended.

Stapleton is as variable as the best; we need not so much re-
member the Poet, *varium & mutabile semper femina*, a womā
is an vnconstant and changable creature, as maruaile at these
Doctors in their vncertaine speeches. Now *M. Iuell* (saith he)
doe you thinke it an vntruth to say, that in *Tertullians* time
Christian folke or the olde Fathers called that bread, the bo-
dy

dy of Christ, & so consequently our maker & redeemer? But what saith our saviour himselfe in the Gospell? Doth not he saie of that bread which hee tooke into his hands which hee brake & blessed *This is my body*: Doth not he in these wordes call it his body? To this we agree, we desire noe more, let him stand to this & the controuersie is ended: We say as Stapleton saith, that Christ did say of that bread which he tooke in his hands, which he brake & blessed *This is my body*. But hee will not abide by this, he goeth from it in the examination of the second article, for there he reasoneth after this manner. The scripture saith *Hoc est corpus meum*, this is my body: which *this* M. Inell? Can you say, this bread is my body? you knowe *Hoc est*, is the neuter gender, *panis bread*, is the masculine. Then what this? This forsooth which Christ had blessed; & made saying *This is my body*. Thus far Stapleton. Doth not his second affirmation frustrat his first, & his first the second? In the first he is plaine, Christ spake of the bread which he brake & blessed, in the second he wrangleth about the genders, and maketh interrogations, when he knoweth wel enough what it is as hee in the Poet, that said *Se i quid hoc puer barcle est*, in noe case he wil not haue *this* to point to the bread.

M. Hardinge comming as neere the truth as 4. and 4. is to 8. dare not yet stand vnto it, he telleth vs out of *Irenaus*, that Christ tooke the creature of bread (or that which by creatio is bread) & gaue thanks saying *this is my body*. Can any man in his right wits imagine that *Irenaus* did not thinke writing so plainly as he doth, that Christ spake of the bread wher he said this is my body. And saith himselfe in the next page that for signification of mystery, they brake & distribute al so vnto others that heavenly bread in the forme of common bread. I hope to salue this they wil not saie that they brake the reall & fleshy bodie of Christ, & breake bread they doe though heauenlie. & heauenlie bread we doe not denie but the bread of the holy communion maie be called, when it is sanctified & made holy by the word of God and prayer, put

M

apart

by Stapleton here, Christ spake of the bread wher he said this is my body.

Stapleton: ibid. art. 2. fol. 41. b. Now hee will not haue it signify the bread

Was it not bread which he blessed,

Ter. Andr. ad. 4. scip. 4.

1. Reioyn. fol. 304.

2. Tonstall. fol. 38.

3. Bellar. de sac. euch. l. 3. c. 6. fol. 135.

4. Dureus contra Iul. resp. Whit. rat. 9. fol. 617.

5. Hard. contra Iul. art. 17. fol. 210. b.

6. Bell. de mist. sac. l. 2. c. 10. fol. 687.

Hard Reioyn. pag 305. a.

Duræus cont. apart for that holy vse; but yet bread and such bread, as of
 whit. rat. s. full which the substance of our flesh is increased & consisteth, as
 Stapl. reto. art. they all teach with one ioint consent out of *Irenæus* also. I
 r. fol. 12. hope they are not come to that degree of blasphemy, as to
 Reioyn. fol. say that our substantial & naturall bodier are augmented &
 149. b. doe consist of the real and naturall body of Christ. Therefore

Quam vterq;
 est similis sui
 Teren. in Phor
 act. 3. scen. 2 &
 act. 1. scen. 1.

Christ both spake & meant the bread when he said *this is my*
body: & such bread as is in vse amongst vs. You shall see fur-
 ther, how like they are in this one to an other, *Ecce autem si-*
milia omnia, omnes congruunt. Vnum cognovimus, omnes noris, all fea-
 thers of one wing, knowe one & knowe al, *Tradunt mutuas*
operas. They help one an other, but bringe their causes to noe
 good passe.

Lib. 1. fol. 18.

Saunders saith

Christ spake

of the bread.

Gratiarū actio

Practio pa-

nis benedicti.

This conuinc-

eth plainly he

spake of the

bread.

L. 7. fol. 619.

Now hee can-

not tel what

to make of it.

Nec ad visibilē

corporis Chri-

stiformā nec

ad hunc panē

velut qui ma-

neat panis nec

simul ad hunc

panem & hoc

corpus nec &c

D. Saunders in his visible monarchy, treating of the sacra-
 ment, saith verie plainly *Christus de pane quem Apostoli non dū*
acceperant dixit. Christ said of the bread which the Apostles
 had not yet receaued *This is my body*: & then he handleth his
 giving of thanks, & after commeth to the *breaking of the conse-*
crated bread, which I hope they wil not verifie of Christs reall
 body. And a little after the words of our Lord (saith he) in
 the Eucharist are referred to the Elements, for that saying
This is my body is referred to the bread: *This is my blood* to
the Cup. But after (yet a great while after so that wel he might
 forget himselfe) in the same worke treating of the same mat-
 ter, he hath these words, *Disparata sunt panis triticeus & Cor-*
pus Christi. Bread & the body of Christ are (saith hee) two le-
 perate & diuers thinges; so that wee iustly saie that the pro-
 nounce *hoc* *this* cannot be referred to the visible body of Christ
 nether to the bread, as it should remaine bread, nether to
 the bread to gether with the body, nor to the whole action
 of the supper, but only to the body of our Lord, *iam tum de*
substantia panis factum, euen then made of the substance of
 bread, & exhibited vnder the forme of bread.

Thus doth Saunders here make Christ haue two seuerall

be

bodies, one visible their present, & the other made of bread & to that body there made of substance of bread hee referreth the worde *this*, in the sentence this is my body: so hee maketh the sence thus, *This body made of the substance of bread is my body*, which is a very vaine speech & to noe purpose, For by that exposition Christs body should bee there before the words of cōsecration were pronounced, & so there should be noe force and vertue in consecration, or rather there should be consecration before consecration, & so consecratiō without consecration. And a little after he saith *At nunc pronome hoc*. But now the pronowne *hoc* *this*, which sheweth the whol substance *rei propositae* of the thing that is proposed or shewed, doth demonstrate noe other thinge then the body of Christ, not remembring what hee said in the first booke, as I even now recited; that Christ spake of the bread which the Apostles had not yet receaved, when he said *This is my body*. If he spake of the bread, he spake not of his bodie, if he spake of his body, hee spake not of the bread, and yet Saunders a- voucheth both. In an other place going about to proue that the word *this* cānot be referred to the visible body of Christ saith thus *Cum Christus post acceptum panem, & benedictionem interposuisset*. Seeing Christ after the taking of the bread and the blessing comming betweene, did breake and giue to his disciples saying, take & eate this is my body, it is cleare by the order & course of the sentence, that hee called that thinge his body which he gaue, & which hee commanded his disciples to eate; in somuch that in the deliuerie of the cup he said *Drinke ye all of this for this is my body*; In vaine therefore after the cō- mendement of drinking, had hee added the word *for*, if the blood which hee then shewed, had bin beleiued to haue bin then only in the vaines of his body, & not exhibited & giue to haue bin drunke.

What thinge you are afraid to call it any thing.

Saunders ibid 1. 7. fol. 633. Marke this that hee cōfesseth the blessing came before the breaking.

Two bloods one in the veines of his body, & the other in the chalice

In this last sentence of the 4. thinges in the supper which Christ did that is *his taking, blessing, breaking, & giuing*, Saunders seemeth to allow 3. of them to appertaine to the bread tak-

Deinde cum
Christus sub-
iunxit hoc fa-
cite: non solu
præcepit, ut id
ageremus,
quod ille panē
accipiendo, be-
nedicendo, frā-
gendo & distri-
buendo egit,
verum etiam
ut opus quod-
dam relinque-
remus in men-
sa domini post
nostras actio-
nes finitas, fol.
634.

Saunders com-
meth to the di-
stributing of
bread, & then
must they
needes eate
bread

Ibid fol. 637.

The substance
which I shew
what substance.
This is my bo-
dy, that is be-
hold my body
where are the
wordes which
make the
change?

Ibid fol. 639.

This is my bo-
dy worketh
the Change.

Note.

ing, blessing, & breaking, but not *giuing*, & *their eating* yet in
the next: leafe he commeth som what nearer, for hee confel-
eth that Christ did not only commande that we should doe
that which hee did *by taking the bread, by blessing the bread, by*
breaking the bread, and by distributing the bread, but that wee
should leaue a certaine worke done at the table of the Lord
after we haue finished all. So commeth hee now to the *distrib-*
uting or giuing of bread, & what should they eate, but what
hee distributed, which was euen bread. After this, findinge
the ill conclusions of some of his owne speeches, where hee
referreth the word *this* to the body there presently made he
doth deny that they resoluē the sentence thus *hoc corpus me-*
um est corpus meum, this body is my body, but thus, the (sub-
stance which I shew is the substance of my body; as if it should
be said, *Behold the substance of my body, or Behold my body vnder*
these accidents of this bread. Why mince you so finely with *sub-*
stantia quam demonstro the substance which I shew, what sub-
stance is that? if the bread, the Christ spake of the bread, which
once you affirmed; if the body, then the speech must needes
bee (maugre al gaine saiers) *This body is my body*: which nowe
you denie. Take your foote out of which fetter you will, out
of both you cannot.

Againe, where he resolueth or expoundeth the words of
Christ, this is my body, as if hee should haue said, behold the
substance of my body, or behold my body vnder these acci-
dents. I demande where are the words of *Transubstantiation*,
or that turned or made the bread, the body of Christ? For ac-
cording to *Saunders* opinion here, these wordes this is my bo-
dy, are but demonstratiue, as if hee should haue said. Behold
the substance of my body: & then of necessitie the wordes
that made it so must goe before. But where? nether they nor
he can tell. But to my seeming he falleth vpon his old Bias a-
gaine which he did before, where he saith *Itaq, illa verba Hoc*
est corpus meum, therefore those wordes, this is my body being
directed to the bread taken & blessed, doe change the sub-
stance

france of bread into the body of Christ, If they bee directed to the bread, the speech must be, this bread is my body, how can they bee directed to the bread else. And if it remaine bread till those wordes of this is my body, come, what neede they feare to say he gaue bread, for those wordes coe last of al yea after giuing & eating. He tooke (saith he) at first, not his body, but bread as it were a matter & element, wherunto his worde was to bee ioined, that it might be made a sacrament: did he not speake of the bread then, when he said this is my body? Furthermore going about to proue, that the body & blood of Christ are in the eucharist, although it bee neither eaten nor drunken, he beginneth with *S. Pauls*, who saith, 1. *Cor.* 10. The cup of blessing which we blesse, is it not a partaking of the blood of Christ: and the bread which we breake, is it not the participation of the body of Christ? and inferreth, we break the bread before we deliuer it, or giue it to be eat. For the breaking is both to reuiue the memory of the passion (wherin the flesh of Christ was rent & torne with whippes, nailes, and speares) as also that to every communicant a part & morcell.

This bread is my body.

Ibid. fol. 645.
Accept enim
ab initio, non
quidē corpus
suum sed panē
velut materiā
& elementum
&c.

Saunders Ibid.
fol 658, 659.
He breaketh
bread, the
reall body is
not there.

At the first then when the bread is broken, it is the partaking of the body of Christ; for the blessing causeth that the bread bee the partaking of the body of Christ, the blessing I saie of the Lord, whereby he giuing thanks said *This is my body*, and commanded vs to doe it, in his remembrance. Here is a gallimaufery of fustia tearmes, wouen Linsey wolsey fashion. He speaketh of *breaking*, & *distributing of bread*, & yet the reall body must be there according to his account, before the *breaking* come, for that is his drift here: and then will he say, it is the reall body of Christ? Noe by his own confession, it is but the *breaking panis benedicti*, of the consecrated bread as he calleth it before. Againe he saith, the blessing is don by sayrng *this is my body*, but the order of the Evangelists is contrary, they place that blessing last of al. The wordes are, Hee tooke bread & blessed it, & after the blessing commeth the

Hee distributeth the bread in peeces, the real body of Christ is not yet there the. Prius ergo quā iste panis frangatur, &c.

He tooke. 1.
Hee blessed. 2.
He brake. 3.
He gaue. 4.

Instit. 1. 5. c. 3.

& cap. 6.

Confut. resp.
Whitak. rat. 9.
fol. 601.

Hoc (totam ni-
mirum quam
manibus tene-
bat substantia
demonstrans)
est corpus me-
um.

Dureus rat. 2.
fol. 94.

breaking, & after that, the distributing; & then this is my bo-
dy. So that except he wil interrupt the narration of the Eua-
gelists and confounde those tearmes which are distinct, and
refuse that for a blessing, which the Gospel pointeth & cal-
leth a blessing, & on the other side, call that a blessing which
the Gospell doth not, he can neuer iustifie his report. *Hac est
mendaciorum natura, ut coherere non possint.* This is saith *Laflau-
sius* the nature of lies that they cannot agree to gether. *Ua-
let enim vi sua veritas,* but the truth doth preuaile of her own
force whosoever resisteth.

If one or two of them did thus dote or dreame in their
discourses it might be excused by the insufficiency of the me
but since amongst the al, there is noe one that standeth sure
either to himselfe or to his fellowes, it must needes bee iudg-
ed the weaknesse of the cause which they maintaine, that
cause them thus to stumble. *Dureus* the Iesuite comming to
handle this matter against *D Whitakers* saith, If Christ testi-
fied that which hee gaue to his disciples was his body, assur-
edly it could not be bread, from whence it necessarily com-
meth to passe, that the bread which Christ took into his hands
was changed into his body by the force and vertue of his di-
uine wordes? *Accipite (inquit Christus) & comedite.* Take saith
Christ & eate. *Quid tandem?* what then? This (shewing al that
substance which he had in his hands) is my body. Why now
Dureus, why walke you in these cloudes? why doe you
not tell vs what substance that was which Christ had in his
handes. Bread, or noe bread, the bodie or noe bodie. That
which Christ tooke, he gaue, although you deny it, saying *pa-
nem in manus accepisse fateor, dedisse nego.* That Christ tooke
bread in his hands I confesse, that he gaue bread I denie: but
was not the bread which he took, that substance which you
saie he shewed, hauing it in his hands, it cannot be otherwise
for the words of chang as you saie, this is my bodie not come
yet. If *Dureus* answer (as hee will) that he spake not of the
bread which he tooke, let him yet resolue vs what substance
that

that was which he had in his handes & shewed his disciples when he said *Take eat this is my body*. if he resolve not this, he resolveth not our doubt, but leaveth vs more vncertaine the before; for this is it that troubleth vs, how the word *this* can demonstrate the body and blood, which are not there when the word is spoken; & not demonstrate & point the bread & wine, which certainly are there then; as saith *D. Allen*: And if the bread & wine be there then, even when the wordes *this is my body* are spoken; then are they there both at the *breaking* and *giving*, as they vtterly woulde denie. Shall *Bellarmino* the mouth of their senate conclude the cōtroversie? yes say they we al agree: Heare him the, a mā of a polished wit. Although (saith hee) the Catholikes doe agree in the thinge, yet doe they not agree in the manner of explaining what the worde *this* should demonstrate.

Two famous opinions there are amongst them, one that the pronoun *this* should demonstrate the body, which opinion he refuseth as not consonant to the truth, howsoever *Allen* and *Sannders* as you heard before, did so reach. The other is of *Thomas Aquinas*, & others verie manie whoe have followed him that the pronoun *this*, doth not demonstrate the bread *precisely*, nor the bodie, but a substance in common which is vnder those formes; yet so that the demonstration appertaineth *properly* to the formes, but not that the sence be *This*, that is these formes are my body; but thus, on this sort this is my body, that is vnder these formes is my bodie. So that the word *This* doth not demonstrate the bread, nor the body of Christ, but that which is cōtained vnder those formes. Therefore we doe not say (saith he) *this*, that is this substance or as *Scotus* this *Ens*; but *This*, that is the substance contained vnder these formes. Herein *Bellarmino* you have al that art or fallshood can deuise, to darken the truth with all. Doth anie man yet conceave by them what the word *This*, pointeth near. Sed in obliquo, hoc modo. *ibid*. fol. 85. *ibid*. fol. 88 This *Ens*, this thinge, or this substance.

Fecisti probe incertior sum multo quā dudum. Teren. in Phor. act. 2. scē. 3.

Si verò quoniam illud ad huc moueat quomodo pronomina in sacramentalibus verbis possint demonstrare corpus & sanguinem, quæ adhuc non sunt cum ea essentur: aut quomodo plane indicent panem & vinum, quæ reuera tum existunt. Legat. &c. Allé de sac. Euch. l. i. f. 428.

Beilar. de sacra. Euch. l. i. c. ii. f. 83. This, doth not demonstrate the bread; nor the body, according to Thomas.

It doth not demonstrate the bread precisely. Sic tamen ut demonstratio proprie ad species pertinet.

This bread is
my body.
This body is
my body.
These formes
are my body.

Bellar. de euch.
sacra. l. i. c. 10.
fol. 69. & Allen
de Euc. fac. l. i.
c. 15. Rhem. ap.
not. Mat. 26. v.
26. parag. 7.
Refertur ad
materiam, que
erat in mani-
bus,
Luc. 9.
Marc. 8.
Luc. vii.
Resolue me in
this and I will
yeild the whol

one? but for very shame he would saie it pointed to the bread he denieth it but in part, he saith it doth not precisely point the bread, & therefore I say he doth not precisely denie it. His fellowes before him wil in noe sort haue it so: But hee viterly denieth that it pointeth to the body, yet is he more out then they, when hee saith the demonstration *this* doth properly belonge to the formes, and yet the sence must not bee *These formes are my body*. But notwithstanding his deniall it must be so, if he saie true. For if you referre the word *this* to the bread the sence wil be, *this bread is my bodie*, & therefore they denie it. If it be referred to the body, the sence must be, *this bodie is my bodie* which *Bellarmino* denieth; And what should let, but if he saie it pointeth to the formes, it should bee *These formes are my body*. But he wil haue it thus; That which is contained vnder these formes is my bodie; And what with him & them too is contained vnder those formes, but the body of Christ? Bread they saie there is none: so according to *Bellarmino*, the sence wil be *This body vnder these formes is my bodie*; or otherwise to tel vs directly what it was, that was contained vnder those formes. In the chapter next beefore, reciting out of *S. Markes* Gospel the order of the *Evangelists* he saith it cannot bee doubted, but Christ hauing taken the bread, blessed it, brake it, & gaue it to his disciples; but at the breaking and giuing is referred to the matter which was in his handes, to his blessing too, should bee referred thither which was to the bread.

We grant him (if so that wil pleasure him) that Christ blessed the bread, and that Christ neuer vsed to blesse or giue thanks, but at some notable memorable worke, as at the multiplying of the loaves in the Gospel, and blessing of his disciples is read, & here in the institution of the supper. But did *Bellarmino* euer read, that the blessing of any creature, sensible or insensible was the changing & transubstantiation of the substance of it, so that it was not the same substance after, that it was before; if he cannot proue this, he commeth short
of

of his purpose, to take needlesse paines to proue a thing not denied: For both he & al others of his side, when they speake of blessing of the bread, meane only a turning & change of one substance into an other, such a change as blessing nether can, or euer did work, & yet *Bellarmino* must remember, that in the institution of the supper, the breaking followeth after the blessing, so that here is a doubt what is broke; bread there is none, & the Body of Christ I say must not be broke; which consideratiō maketh *Bellarmino* saue himselfe an other waie by saying *To be broken agreeth not to the body of Christ but in the forme of bread*, what need hee saie, in the forme of bread? why the body of Christ is not there, but vnder the forme of bread therefore by him there is as very a breaking of the body of Christ, as there is a verie presence, a presēce vnder the forme of bread, & a breaking in the forme of bread.

Bellar. de miss. l. i. c. 12. f. 699. To be broke agreeth not to the body of Christ, but in the forme of bread.

D. Allen in two severall chapters goeth about to proue; First that Christ did blesse or Eucharistize the bread & wine & that with certaine wordes; next that thole wordes *Hoc est corpus meum*, this is my body, are the wordes of Consecration, & that those two are both one; first frō the nature of the worde *benedicere* to blesse, he discourseth wonderfully both in *Greeke* & *Latine*: of the strength & vertue of it, & the vse it hath in holy scripture, & in the Doctors, & yet hath not brought any one example neere his purpose. For how can he say, that that blessing vsed by our saviour was the blessing of the creatures & elemēts, an active blessing, a powerful blessing, seeing he confesseth himselfe, that the Evangelists doe not recite any order of the blessing, nor expresse any more wordes, that belongeth therto, but only the words *blessing*, & *giving shauker*; and also doubteth whether Christ did blesse by *words*, or by his intent and *will*, or by laying on of hands; For we read not (saith he) what Christ did or said in the blessing of the things: Notwithstanding this, hee is so far in loue with his owne conceipt of *blessing* by certaine wordes, that he bringeth the bread for an example, which Christ blessed at Emam,

Allen de Euch. sacra l. i. c. 15. & c. 16. & Bell. de sac. euch. l. i. c. 10. Rhem. annot Mat. 26 v. 26. parag. 7.

Fol. 291. Quamquam totam ceremoniam ordinem non narrent nec plura verba quibus ea seu Eulogia facta est.

Ver bonē an sola voluntate aut impositione manuum

fol. 294. Luc. vi.

N

when

No words of
consecration,
mentioned.

Allen eodem
lib post.c.45.
fol.480.

Now it is, the
Eucharist.

Allen trauct-
seth here this
example to
proue the co-
munion in one
kinde lawfull
for the lay
people.

De sacrā. euc.
l. 2. c. 24. f. 563.

when the two disciples knewe him, (which saith he, is taken of many of the ancients to bee the Eucharist) although the Evangelist recite no wordes in forme how it was done: so that we may see whatsoeuer he is disposed to proue, be there scripture or be there none, all is one with him, he wil aduenture to perswade what liketh him best. And yet the same mā a farre of, in an other part of the same booke speaking of the same matter, as hauing forgotten himselfe, saith, That the text of *St. Luke cap. ult.* and all the order of the narration doth shew that the whole action was like to *the consecrating of the Eucharist, hee took (saith the Evangelist) bread, he blessed it, he brake the bread* and reached it vnto them. If this action here done, be like to the order of consecration vsed at the Eucharist, then there may be consecration without addition of *This is my body*: which hee professeth to proue to bee al one, or to be the words of blessing it selfe, yea & without *receiving* at al for there is no commaund of eating.

But I would not with *D. Allen* or any papist of them al, to liue by the losse, for although they thinke to gaine by the practise of Christ there in drawing it to 'confirm their de- faulking of one part of the sacramēt, from the lay people, be- cause there is no mention made of the wine, yet will they lose by it (if the exāple were stronge enough for one kinde) because there is no mention of any consecration, & where no consecration is, there is no reall presence, and so they shall lose *Transubstantiation & all*: And can it bee the Eucha- rist without these? But howsoeuer *D. Allen* woulde haue vs beleue that it is the opinion of many of the ancients, and of great diuines, that that is to be vnderstood of the Eucharist; yet *Bellarmino* who is more free of his report saith, that tou- ching that place there be two opinions amongst the Catho- likes themselves, The one is of *Iohn of Lennino* & others, that it was the Eucharist, the other of *Iansenius*, that it was not the Eucharist, & both these great men with that side.

But to returne to *D. Allen* (from whom I haue a little di-
grest

gressed) & to follow him in his *Blessing & Consecratio*. Wherefore (saith hee) it is to be beleueed that Christ *by blessing the bread*, vsed some word, & that he did not sanctifie it, only by touching it, or by his power. And since it is iudged by antiquitie & almost by all diuines (although some few denie it) that Christ consecrated by the same word wherby he *blessed*, & that *to consecrate the matter, is to make the sacramēt*, it followeth that that same worde that is the blessing, is the forme of this sacrament, in somuch that it is al one to *blesse*, & *to vse the words of consecration*, or to apply the words of consecration to the elements set before vs. Notwithstanding this (saith he) it must not be dissembled, that there are some diuines amongst whom is *Bonaventure, Caietane, & Dominicus Soto* who affirme that Christ did not blesse by the wordes of *Consecration*, & therefore to blesse the bread, and to consecrate the bread was two diuers things in the action of Christ, & so the chāge was not made by the *blessing*, but after by the sacramentall wordes. Which opinion (saith he) although it may probably be defended, & may seeme to be agreeable to the vse of the Church, which nowe *blesseth* the bread by the signe of the Crosse, before it vse the word of *Consecration*, and may lesse trouble the order of the Evangelists, who after the mention of *blessing* doe put the breaking & distributing, & then in the fourth place *the word of the sacrament*; it bringeth also some reuerence to the sacrament, for if bread should bee broken by Christ after it were consecrate some small mites, of the consecrated host, might by likely hood haue fallen away.

Allen vi ante de euch. c. 15. fol. 294. Qua re credendum est, Christum benedicens panem verbo aliquo vsu fuisse, & non solo tactu aut virtute eius sanctificasse. Et cum eodem verbo quo benedixit, consecrasset putetur ab antiquitate & pene ab omnibus theologis licet pauci quidam negent cumque hic, ut saepe docuimus consecrare materiam sic consecrare sacramentum sequitur idem illud verbum benedictionis esse formam huius sacramenti ut idem sit benedecere & uti verbis consecrationis, seu applicare verba consecrationis ad elementa proposita.

These reasons (saith he) although they be waighty yet the safer opinion & more agreeable to antiquitie, and in euerie Church almost allowed, & which the *Tridentine* counsel doth in their catechisme follow, is, that whē Christ *blessed*, he *consecrated* the things set before him. That we ought so vnderstand,

To blesse & to consecrate is al one. He commendeth this opinion with great reasons & yet he refuseth it. Ibid. 295. 1. He rooke bread, 2. He blessed, 3. He brake & gaue, 4. This is my body. Tho. Aquin. p. 3. q. 78. saith the order should be.

1. Hee tooke
bread.

2. blessed it
said.

4. This is my
body.

3. He brake &
gaue.

Cicer. offic. 1. 2.

Camp. 2. ratio.

Cicero. offic. 1. 2.

Cicero. offic. 1. 2.

Cicero. offic. 1. 2.

Cicero. offic. 1. 2.

Cicero. offic. 1. 2.

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Cicero. offic. 1. 2.

Cicero. offic. 1. 2.

Cicero. offic. 1. 2.

Cicero. offic. 1. 2.

that Christ *blessed* by saying *This is my body*, although the Eu-
gelists by an *inverted order of the speech*, or *saying that after which*
should goe before, doe put the distributing, & the breaking be-
tweene the blessing, and the forme of the sacrament, which
as it is very likly was done *after the consecration* or else euen as
Christ did speake the words, *Fecit omnia celeriter tanquam flos-*
culi decidunt. This trecherie and deceit cannot any longer be
hid, it is apparent to all mē; Neither is it any maruel, that they
who make of the Gospell as a thing made, to bee handled as
they thinke good, should lose themselves in the labarinth
of their owne diuises, as if reason had euen purposely forsaken
them, who of purpose forsake God the author therof. For
haue they these 1605. yeares been mounted on the stage of
arrogancie, out brauing a better cause then their owne, and
crying the Gospell, the Gospell, & you Protestants heretiks
both denie & deprave it; & now doth D. Allen tell vs, freely
and vnconstrainedly, that the Gospell will not serue their
turnes, as the Euangelists haue deliuered the order of the
Lords supper? What shall now become of Campians bragge
Agedum pagella scripta superiores sumus, de sententia scripti con-
tenditur, Go to saith he, we haue the better of it by the writ-
ten word, now we must debate the meaning: No saith Allen
the Gospel is not for vs; And I say, nether the writing nor the
meaning of the writing, is any way for you. And therefore
Christo prior, ab hac lite remotior, that age or antiquity which
is nearest to Christ, is farthest of from the in this controuersy
And for that one hand washeth an other, & they both wash
the face, & often one foote strengthneth an other, and they
both stay the body; so the testimonie of Cardinall Caietane
in this case shall stay D. Allen that hee be not vtterly ruinated
because of his large graunt which they both haue yeilded in
confirming the truth.

Caietane in his Commentary on Thomas Aquinas vpo this
question, *whether in the sacrament there be the body of Christ ac-*
cording to the truth of it, saith, that touching that present de-
mand

maund, & the rest following for the more manifest & cleare vnderstanding of the *diffinities* in them, it is to be considered, that touching the being of the body of Christ in the sacrament of the Eucharist, there is nothinge writtē in the holy scripture but the words of our sauour *This is my body*, and those words must be true. And because (saith he) the words of the scripture are expounded two waies *either properly or figuratively*, the first error about those wordes, is, of them that did interpret *them figuratively*, which both the M. of the sentences, & Thomas doe proue in this article, & the strength of the reproofe resteth in this, that the words of the Gospell are vnderstood of the Church *properly*. I say of the Church, because there is not any constraint in the Gospell *to cause vs to take them properly, ex subiunctis siquidem verbis*, for truly by the words following *which shal be giuen for you in remission of sinnes* it cannot bee concluded evidently, that the former wordes *This is my body* are to be vnderstood *properly*.

Vel proprie
vel metapho-
ricē.

Et consistit vis
reprobationis
in hoc,

There is no-
thinge in the
Gospell to co-
straine vs to
take the

wordes pro-
perly & with-
out a figure.

De lapsis ser. 5.
Contheret. 1.

3. c. 11. fol. 237
Parisijs anno.

1545.

Allen vt ante.
1. c. 16.

Reciterh 4. se-
uerall opinions
amongst them,
touching the
words of con-
secration.

The iudgeme-
nt of that Pope is
refused, who
determined
transubstanti-
ation for the.

So here be two cardinals *Allen & Caietane*, who say that not the Gospell but the Church maketh for them. Is there a Church where the Gospell is not? *Non iungitur Ecclesia qui ab Evangelio separatur*, he is not ioyned to the Church (saith S. Cyprian) who is separated from the Gospell. S. Irenæus saith, *Columna & firmamentum ecclesie est Euāgelium & Spiritus vita*. The Pillar and stability of the Church is the Gospell, and the spirit of life. But the truth is, there is on their side in this question, neither the Church nor the gospell, nor any antiquitie, at all. To proceede with D. Allen, in the other Chapter specified before by me (wherein he labourerh to proue that the words of Christ *This is my body*, are the words of Consecration,) he is further willing to let vs knowe, what differences there hath bin amongst their schoole diuines (who euer haue bin the vpholders of popery) about the words of *Consecration* which they should be.

The first opinion is of *Innocentius* (the third who called the great council of *Lateran* and decreed *Transubstantiation*) who

said that Christ did consecrate by his divine power when he blessed, and vsed therein the power of his might, doing that without forme of words, which we cannot do without a prescript order, so that after he had consecrated he deliuered to vs these words, *This is my body*, by which words the Church should euer after consecrate. This opinion of the Pope is re-
 2. proved by *Thomas Aquinas*, as beeing directly against the words of the scripture, and by *Allen* as being vntrue. The second opinion is of some, who thought that Christ when hee blessed did consecrate, but with other words, thā those where with he taught vs to consecrate. But that opinion (saith he) cā
 3. scarcely be excused from heresie now. The third opinion is of some who thought, that Christ did consecrate twise, once secretly whereby he did consecrate, and then openlie for the Churches instruction. But this saith he is most absurd of
 4. all. The fourth and last opinion (saith he) is the common opi-
 The 4. & last opinion is their ownie now, & How many amongst them, haue denied, that Christ did ether breake bread or gaue bread? *Quamquam propter narrationem Marci adducor in eā sententiam ut putem potius priorem commentarium esse verū & Prothusteron esse. Multo melius D. Thomas (ut omnia) dixit. Allen. fol. 419.* nion, & without question Catholike, which, although in the explaining it be two fould, yet this in generall, it teacheth, *That Christ did then consecrate when he blessed, & with the same words once spoken before the breaking & giuing, or which (as Aquinas thinketh) were spoken either before the breaking and giuing, or (which hee thinketh) to bee more agreeable to the texte) at the very breaking and distributing, that is blessing, breaking and giuing bread, hee saide, This is my body.* Although (saith *Allen*) by reason of the order of *S. Marke*, I am brought into the minde to thinke rather, the former exposition to be true, & that it is not in order. For *S. Marke* saith, & when he had blessed, that is, after he had blessed, he brake; and so it seemeth not, that he did breake and cōsecrate at once, or altogether.

Thus haue you seene in brieft the discourse of D. *Allen* proving against his fellowes *their consecration*; But with such difficulty and hardnes, that in the conclusion, he leaueth the chiefeft of his pillars *Thomas Aquinas* of whom afterward he giueth

giveth a definitive censure; that he saith things better than his fellows. Bonaventura, Caietane, & Dominicus a Soto, thought that Christ did not blesse by the words of consecration, and that therefore with Christ it was two things to blesse the bread, and to consecrate the bread, & that there was no change made by the blessing, but after by the sacramental words. This opinion of his fellows, he confesseth, hath good matter in it, in so much that it seemeth to be agreeable to their owne vse, & doth not disturbe the order of the Evangelists, & doth bring reverence to the sacrament, and that these bee weighty reasons for them so to thinke; And yet as being Lord of himself, he chuseth such an opinion, as is most absurd in it selfe, & overthroweth the order and whole narration of the Evangelists. For thus saith the Evangelists,

1. Christ took bread.

2. He blessed it.

3. He brake it and gave it saying.

4. Take eate, this is my body. They pervert the order, and say,

1. Christ took bread.

2.3. He blessed it, said Take eate This is my body.

4. He brake it and gave it.

And yet to see the miserable straighes that these men bring themselves into, they are faine to cleave to the former opinion against themselves, for so in effect they say the breaking was evē as he did consecrate it as who should say the breaking, blessing, and consecration were done at once, because indeed they cannot tel what he brake whether his body, or the bread. So saith Gardiner, Though the words Take eate, goe before the words, This is my body, we may not argue, that they took it and eate it, before Christ told them, what he gave them, & at the severalls of bread, with, he took bread, he brake bread, and blessed bread, and if you will hold breadtall these induce no consequence, he gave bread, why? They doe manifestly argue that hee gave bread, & not his reall body.

If we may examine the Master in this point, we shall finde him

Tho. Aquin. 3.
p. 78. q. art. 1.
ad. 1.

Gardiner v.
ante fol. 97. a.

He brake
bread.

Sen. Lumb.
1.4. dist. 12. b.
Diversities of
opinions tou-
ching the
breaking.

him as vntready as the schollers, I meane in this matter, of what is broken in the sacrament. It was wont (saith he) to bee inquired touching the breaking & partition which seemeth to be there, whether it be a true breaking or no, and if there be a true breaking indeed, then wherein it is, and in what thing it is made; And seeing there is no other substance there, than the substance of Christ, it seemeth to be made in the body of Christ, but that cannot be, since the body of Christ is incorruptible, (because it is immortall and impassible. Therefore it pleaseth some to thinke, that there is no breaking, as it seemeth to be, but it is said to be broken, because it seemeth to be broken: some others say, That as the forme of breade is there, & there is not that thing there, wherein the forme remaineth, so there is a breaking, which is in nothing, because nothing is there broken, which they say is by the mighty power of God, that there should be a breaking where nothing is broken: Others deliver that the body of Christ is essentially broken, & yet remaineth whole and incorruptible which opinion they gathered from the confessiō of *Beringarius*, who confessed before Pope *Nicolas* and others, that the bread and wine which are set on the Altar, after consecration, are not only the sacrament, but also the very body and blood of Christ, and that they are *sensually* touched and broken with the hands of the Priests and torne with the teeth of the faithful, not only in a sacrament, but also indeed and truth.

The breaking
in the forme
of bread sacra-
mentally.

Accidents of
bread broke.

But the more probable opinion (saith he) is, that because the body of Christ is incorruptible, it cannot be said, that the breaking and partition is in the substance of the body, but in a sacrament that is in shew; in the forme of bread sacramentally: Neither may we insult or marvaile that the accidents of bread seeme to bee broken, seeing they are there without a subject, although some say they be in the aire. There is a true breaking and division which is made in the bread, that is in the shew of bread: As the Apostle saith, the bread which wee breake, because the shew of bread is broken and divided,

Thus

Thus far *Lambar.*

If any thinge were euer dreamed & not done, this doctrine is only deuised in shew without substance what a breaking is here, & no breaking? bread broke in shew, & the shew of bread broke, & this to be a communion of his flesh that was crucified for vs, for so *S. Paul* saith, *Is not the bread which wee breake, a communion of the body of Christ*, & if nothinge be broke but in shew, let them shew me what is the communion of the body of Christ. Againe, were it not strange if *whitnesse* should be broken, & yet nothinge broken that is *white*, yet so it must be if they saie true. *Stephen Gardiner* wil not haue the accidents to be broken, I would (saith hee) in other termes answer thus, *That thou seest is broken*, & then if any aske further, what that is, I would (saith he) tel him, the visible matter of the sacrament. O marvailous matter / you said plainly before, that the bread was broken: And in the detection of the Denills sophistrie you confesse contrarie to your selfe in both these places *That the forme of bread only is said to be broken*, which doctrine *D. Harding* taking to be the louder relieth vpon, & saith, *The forme only of the sacrament is broken and chewed of the receiver.*

1. Cor. 10. 16.

Steph. Gardiner ante f. 134. b

Gardiner, darke & contrary to himselfe.

Detection. fol. 15. b.

Answer to M. Iuell. art. 23. f. 227.

Allen de euchar. sacra l. 1. c. 37. fol. 435. will haue somewhat broken beside the body of Christ.

Christs glorious body mingled with our sinfull flesh.

D. Allen forceably & as it were against the haire, erecting a new opinion touching this breaking wherof we now speake faulting many Catholikes, for saying that the accidents only are chewed, broken & scene; affirmeth himselfe, *that not only those things doe properly & truly agree & appertaine to the body of Christ (which did before agree vnto the bread) although by meane of the formes: But also by the meane & seruice of those formes & accidents, wee handle the body and blood of Christ truly, eat him, carrie him about with vs, & mingle his body and blood with our flesh, teare him with our teeth, & can place him in this or that vessell, and can shew by the small peeces where he is, here, or now: & can sacrifice him sensibly in the accidents, & can propose him visibly to the eie to be adored, &c.* All which things whether they fall out (saith hee) to the body of Christ in the sacrament in respect of it selfe or by means

meanes of the accidents it skilleth not; so wee firmly beleene that these things are truly and properly done to the body of Christ, no lesse then if he were in his owne shape, & forme, & no lesse, then they might be done to the very bread indeed. Although saith hee I am not ignorant, that *Thomas Aquinas* followeth an other opinion (especially touching the *very sight* of *Christ's body* in the Eucharist) granting that the verie bodie may be touched and not the accidents only, but that the accidents & formes are onlie seene, and not the body of Christ. But as this mans opinion is not cleare, & by no meanes agreeable to reason, for it is most certaine that the body of Christ is no more obuius, & comprehended by meanes of the accidents of one of our senses then of an other: so is the doctrine & teaching, of other some schoolmen, touching the moving, *sight, place, breaking, & eating of the body of Christ*, full of curiosity & danger.

P. 3. q. 80. art. 4
ad 4. Allen lea.
ueth Aquinas.

De monu, rac-
ti, viii, loco
fractione, &
comestione.

Corpus & san-
guis Christi
carni nostre
inmiscetur.
L. W. non. di-
alo. against
the Iesuits p. 4
fol. 770. 771.

Hard. Reioyn.
fol. 150.

Rhem. annot.
L. cor. 10. v. 16.

Here you haue from *D. Allen*, that what the rest of his fel-
lows haue fearefully doubted to affirme, he doth not sticke
positiue to deliver, affirming every action and thing to be
done verily and really to the body and bloud of Christ, vn-
der the shew of bread and wine after consecration, as coule
be verified of the bread it selfe before consecration, yea that
the *body of Christ should be mingled most grossly with our flesh*. A
position, as voide of all religion, so without all warrant; saue
theirs that deliuer it, and not to sinke into a wise mans head;
that euer they would deliuer such doctrine. A position which
maketh our bodies to be fed and nourished, with the natural
and substantial body of Christ, as we are with other meates.
A position that ioineeth the body of Christ with our bodies,
in one and the same substance, For foode doth go into the
substance of that thing which it nourisheth; and besides *D.*
Allen, *Harding* averreth, *That the flesh of man, is fed & nourished*
with the body and bloud of Christ, and what more Caparnaitical?
So the Rhemists say, *That we are made a peece of Christ's body &*
bloud. But denied vtterly and expressly by the fathers. *Nostro*

The fall of Babel.

73

& Christi coniunctione miscet personas, nec unit substantias: sed affectiones confociat, & considerat voluntates. The coniunction (saith *Cyprian*;) that is betweene vs and Christ, neither minglesh persons, nor uniteth substances: but ioineth affections, & knitteth wills. The mixture of his bodily substance with ours, is a thing which the ancients disclaime. Yet the mixture of his flesh with ours, they speake of, to signifie what our very bodies through mystical coniunction receiue, from that vital efficacy which we know to be in his, and frō bodily mixtures they borrow diuerse similitudes rather to declare the truth, than the manner of coherence betweene his sacred and the sanctified bodies of Saints: but this is sundry other waies performed besides than by the Eucharist, as by his taking our flesh on him in his nativity, and by our regeneration in the water of baptisme, by faith, and the word preached; so that you see when *Allen* wrote as before is set downe, he thought to outbid those former schoolemen, whose doctrine hee taxeth with curiositie and danger, verifying that of the Poet, *Omnis lo sceleris credibile in aeo, quodq; posteris as noget*, That no age, euer saw the like, and whereof posterity wilbe ashamed, making those that haue gone him even innocent, as *Tantalus* said of his nephewes.

But see how it happeneth to those, that so peremptorie and by their only authority abate the credit of others, even their credits wilbe againe abated. *Bellarmino* handling the same matter, affirmeth that it is a doubt of certaine amongst themselves, whether those things that are verified of Christ by reason of the accidents, may be spoken of him truly and properly, or by a trope. Some there be (saith he) (and it may be secretly he meaneth *Allen*, though he name him not) that will haue all those things verified of Christ truly and properly in the same manner, as they might of the bread, if it were present. For the bread is *veritas and proprius focus*, bawled and broken by meanes of the accidents: so will they haue Christs body in the Eucharist, to be verily and properly seene & hand-

Cypri. de carn. domini.

Hooker. l. 5. pa. rag. 56. ecclesi. polit.

Senec. in Thy. est. i. & 4. is nostra subit stirpe turba quæ suum vincat gentis ac me innocentē faciat, & in aulā audeat.
De sacra. euch. l. 1. c. 2. fol. 28. contrarieth D. Allen.

Then those
that Allé chec-
keth did teach
well.
Per aliquem
tropam.

Chrisost de sa-
cerd. l. 3. quo-
ted by the
Rhem Heb. 9.
20 Hardart. 6.
fol. 137. Toa-
stall l. 1. f. 71.
Dureus 2. rat.
fol. 118. Bellar.
de euc. sacr. l.
1. c. 2. fol. 27.
29. & l. 2 c. 22.
fol. 120. tux-
ro turbam cir-
cumfusam pre-
cio sanguine
in tingi ac ru-
bescere.
They borrow
each others
names.

led by meane of the accidents, But the common opinion of the
divines doth teach the contrary, that is, that those things cannot
be spoken of the body of Christ, though by meane of the
accidents but by a trope. Now if by a Trope, Bellarmine meane
a figure, a signe or tokē, as the Eucharist is, we willingly agree
with him, and with Allen too, that whatsoever may be veri-
fied of the bread and wine before consecration, may be said
also of the body of Christ: that we see it, feele it, breake it, eate it,
and that it increaseth the substance of our bodies, and feedeth them,
and that Christ is seene there, by all the faithfull, and hand-
led with their hands, as the Rhemi-its, Harding, Toustall, Dure-
us, and Bellarmine do quote S. Chrysostome, & the rest vnto vs:
so as they will take withall, that which the same Chrysostome
saith in the same place, that the people standing about (to receiue)
are besprinkled and made redde with that precious blood: and that
we are not then conversant in earth among mortall men, but transla-
ted into heauen.

If all this be too hard and harsh to affirme of the body &
blood of Christ, let them consider it is spoken by a trope or fi-
gure, and verified actually and really of the bread and wine,
which speech & the like are vsed of the fathers, only to draw
their hearers from fixing their mindes below on the earthlie
elements, but to mount vp to heauen, and there seeke Christ.
For as the bread in the Eucharist is called the Lords body,
but in plaine and simple manner of speech is not fleshly and
really the Lords body: so is the body of our Lord sometimes
said to nourish our bodies, and feede vs, because the sacrament of
his body feedeth vs, and this is done in respect of the Enter-
change of names; the sacraments bearing the names of the
things, whereof they are sacraments; and the things having
attributed vnto them, which is done only to the signes. If Bel-
larmine meane any other thing by the word Trope, than I haue
expressed, he falleth from the vse of the word, and hath not
satisfied the question, nor rectified his fellows error.

But it is a worlde to see into what straits the want of

con-

consideration in these pointes hath driven the adverse part, proving their discourses to be hungry and barren, & hether to without fruit, because they proclaime war against the general edicts of nature & reason. *Bellarmino* againe, to avoide the grossenes of *Allens* and *Hardings* opinion of the mingling of the flesh of Christ with our bodies, saith, That the body of Christ going into the members of the communicants, passeth into the stomacke, & then the outward formes being corrupted and gonne, the body of Christ without any detriment to it selfe ceaseth to be there, and that the body of Christ, eaten by the faithfull, is not for the nourishment of the bodie, but of the soule. Here is the rule of Christ, and difference betwene the body and soule of man quite antiquated and confounded. Our saviour decideth that nothing can enter both the bars and the belly, and yet *Bellarmino* will have one & the same thing, enter in at the one, & yet feed the other. If our soules be nourished, and not our bodies, as hee saith then must our soules eat it and not our bodies; Can our bodies eat, and our soules be nourished by it? What more contrary to al Religion? Eating, digesting, and nourishing, be consequent and coherent actions, and therefore they must al three be either corporal, or spiritual; If the soule be nourished, the soule must eat and digest that which is eaten; If the body eat, the body must digest and be nourished by that foode. Eating is therefore in vaine without nourishing; If then Christs flesh do enter our moutches it is utterly without profit to vs, if it nourish not our bodies. Thus are the wits of the greatest amongst the even snared in their owne gins. They handle the rest that follow as vngainly as those before, which lest I should consent unto by silence, I will also set downe unto you, & then iudge you of all.

To the question, what it is in the sacrament that nourisheth our bodies, (seeing generally, they deny it, of the body of Christ) and taken immoderately after consecration will make a man drunke (as *S. Paul* reproved the *Corinthians* for their

De sacra. euch.
l. i. c. 14. fol. 117,
118.

The Eucharist
is no meate
for the body,
& yet goeth in
at the mouth,
and into the
stomacke.

One is hungry
& another is
drunken. 1. cor.
11. 31.

Comment in
1. Cor. 11. lect.
4. in fine.

abuse that way *Thomas Aquinas* the father of all popery, and most acute disputer amongst them, leaving the grossenes of the one, & absurdity of the other opinion before, saith; That some amongst them haue saide, That those things are not wrought by any *conuersion*, but by an alteration of the senses of a man by the accidents of bread and wine, which remaine after consecration, for men haue bin accustomed to be comforted by the only smell of meate, and to be overcome, and as it were made drunk, by the abundant smell of wine. Some others haue said, That the consecrated bread and wine, may be conuerted into an other thinge, & so nourish because the substance of bread and wine remaineth with the substance of the body & blood of Christ; but this saith he is against the scripture; Some others haue said that the substantiall forme of bread remaineth, which worketh the operatio, & so it nourisheth, as the bread should nourish. This he refelleth. Some haue said, that the aire round about is conuerted into the substance of that which is nourished, or into some such thinge. But this saith he can not be; And therefore some haue said, that by the power of God, the substance of the bread & wine, is restored againe to the intent that the sacrament might not be found in such like conuersions; But that is vnpossible. His own conclusion is that the accidents & formes of bread and wine can nourish & make drunke, as wel as if the substance of bread & wine were there. So *D. Allen* (although he bee loth so to say) The formes & accidents of bread and wine are able to nourish, make drunke, & performe all the offices & duties naturall, that the bread & wine could when their substance was there. So the Romish Catechisme. Why is it called bread after consecration, say they? Aswel because it hath the shew of bread, as also the natural property of nourishing & feeding the body, which is proper to bread. Is it called bread because it hath the shew of bread? By what figure? Hath it the naturall properties of bread, & yet is it not bread? say againe, & say truly, it is called bread, therefore it is bread. It hath the

6. The accidents & shews of bread can nourish.
De euch. sacra.
l. i. c. 37. f. 432.
How can you seuer the naturall properties of a thing fro the very thing it selfe.
Part. 3. q. 33.
189.

na.

naturall properties of bread, *feeding, nourishing*, as also the accidents *sauor, waights, tast, colour* and al, and therefore it hath the name & is indeed very bread.

They are so farre remoued from the center of truth in these points, that rather then they wil leaue their wils, & shue vp the streame of their owne affections, they will leaue all hope of a sound beleefe. What eateth the mouse, if she (or he I know not whether) chance to catch of the consecrated host?

Aske the schoolman (it becommeth their grauities to treat such questions) It cannot bee said (saith *Lumbard*) that the

Lumb. l. 4. dist. 13. a fine.

body of Christ, is eaten of brute beastes, although it seemeth so to bee, when the mouse eateth then, what eateth hee?

Deuminit God knoweth that, and hee that saith otherwise, is adiudged an hereticks. How then escapeth the Angelicall Doctor. *Quidam autem dixerunt.* Some haue saide

God knoweth that.

saith hee) that as as soon as the sacrament is touched, by a

3. p. 80. q. art. 3. ad. 3.

Mouse or a Dogge, the body of Christ ceaseth to be there;

But this derogateth from the truth of this sacrament: neither must we say that a brute beast doth eat the body of Christ sacramentally but it must bee saide that the Mouse eateth by chance, as a man that shoulde eate the consecrated host vnknowne vnto him. Now *Gardiner* saith contrary, that no creature can eate the body and bloud of Christ, but only man.

Ibid. fol. 34. a.

I let passe the rest of *Aquinas* prodigious & base discourses touching some other cautels, belonging to this sacramēt,

Ib. q. 83. art. 6. ad. 3.

as if a spider should fall into the consecrated wine or poison

should therewith be mingled, which although with warrant

good enough I might lay the before you (*Tubernus*) because

I am by al honest & direct courses, to warne you to beware,

you drinke not at that fountaine, whose fairest Streames are

The maine scope of this treatise & discourse.

so filthy and lothsome; yet I will omit him now, & returne

to some handsomer discourse, and shew you that as they are

found to fault touching the particular drift of every word

in the institution of the Lordes supper as *the blessing, breaking,*

& This is my body; so if those were granted vnto them to bee

Art. 5. cont. Tuel. fol. 127. b. Christ gaue his disciples the same body which suffe- red on the crosse, & the same body is there corpo- rally, carnally and naturally, but not after a corporal, car- nall, or natu- ral wise, but in- visibly, spiritu- ally, diuinely, & by way to him onlie knowen. The maner of his presence is not locall, or natural, but such as God only knoweth
Art. 6. fol. 136. Corporally & yet spiritually Carnally & yet diuinely. Naturally and yet supernatu- rally, and by al these waies, & yet by none of these. God only knoweth the way.

as they would lay the downe themselues, & that we should agree and say with them that the *reall*, and *substanciall* body of Christ is present in the Eucharist; yet can they not tel you *neither the manner of the presence, nor according to what body that presence is, as whether according to that wherein hee liued here in earth, or whether as it is now qualified and glorious in heauen. Whether with parts or without parts, neither are they agreed how hee is eaten.* D. Harding saith it is cleare by many places of holy scripture, that Christ at his last supper gaue to his disciples his very body, even the same which the day following suffe- red death on the crosse, which haue ministred iust cause to the godly & learned fathers of the Church to say that Christs body is present in the sacrament *really, substantially, corporally, carnally, and naturally*, by vse of which adverbs, they haue ment *only*, a truth of being; so that we may say that in the sa- crament his very body is present really, that is to say indeed, *substantially*, that is in substance, and corporally, carnally, & naturally, by which words is meant, that his very body, his very flesh and his very humane nature is there, not after cor- porall, carnall, or naturall wise: But *invisibly, unspeakably, mira- culously, supernaturally, spiritually, diuinely, and by waie to him onlie knowen.*

Againe, Concerning the maner of the presence (saith he) & being of that bodie & bloud in the sacrament, they (that is the fathers) & we acknowledge and confesse that it is not *locall, circumscriptione, definitiue, or subiectiue, or naturall*, but such as is knowen to God only. In the next article, The body of Christ (saith he) is made present in the blessed sacrament of the Altar vnder the forme of bread & wine, not after a grosse & carnal maner, but *spiritually & supernaturally, & yet substan- tially, not by locall but by substanciall* presence, not by maner of quãtitie or filling of a place or by chãging of place, or by lea- ving his sitting on the right hand of God, but in such a man- ner as God only knoweth, and yet doth vs to vnderstand by faith, the truth of his very presence far passing all mens capacities

to comprehend the manner how. *Historia maxima uascitur de nihilo.* If M. Harding knowe not how, it was in him an idle diligence to bee so copious in striving to expresse the manner how. Hath not he told vs? He hath expresse our beleefe, & his owne two: which is more then the manner how, *Corporally, Carnally, naturally* saith he, *Spiritually, diuinely* say wee. And yet he saith all, confounding *substantially & Spiritually*. God doth vs to vnderstand (saith he) by *faith* the truth of the presence. What need *faith* saie? It is taken into the hād, from the hād conferred to the mouth, & there they fasten their teeth, and from thence to the stomacke.

The senses of sight, & feeling haue their offices here, saith hath none, nether is it hard to comprehend all this and more two. Here is also one, & the same Christ with proportion of body & members distinct, each from other, & also without distinction of members & parts which overthroweth the truth of a naturall body, and yet so they make him at one and the same time at the table and vnder the shew of bread, not by local but by substantiall presence, not by maner of quantity or filling of a place: and yet the same mā did saie before, that the reall body of Christ is on that holie table *put* and *laid* the better to signifie the reall presence. *Put* and *laid* (as all men knowe according to the natural signification, require scituation of place and bodily description. How doth hee not fill a place, when he is *put* & *laid* there? *Stephan Gardiner* is as far at odds with his owne reason in this matter as *D. Harding*: Whe we acknowledge by faith (saith hee) Christs body present, although we saie it is present truly, really, substantially, yet we saie our senses be not priue to that presence, *no the maner of it* but by instruction of faith, and therefore we say Christs body is not locally present, nor by maner of quantitie, but invisibly, and in no sensible maner, but marueilously in a sacrament, & mysteriously, and in such a spirituall maner, as wee cannot define & determine, and yet by faith we knowe his body present, the parts of which be in themselves distinct one from another,

Bellar. de sacra
euch. l. 1. c. 2. §
28. 29.

Art. 5. fol. 130.
b. Put & laid.
Fide intelligamus
suum in
sacra illa mē-
sa, agnum illū
dei sunt verba
magni Niceni
Synodi ex Cur
Tonstall lib. 1.
de euchar. fol.
40. & Bellarm.
de sacra. euch.
l. 2. c. 10. f. 183.
Step. Gard. f.
21. b.

R. 3. q. 76. art.
3. ad 2.

Distance of
parts is in the
true body of
Christ, but not
in that bodie
which is in the
sacrament.

Allen vt ante
fol. 435.

Fol. 87. b.

Fol. 89. a.

De Euch. sac.
L. 1. c. 2. fol. 24.

in their owne substance, but not by circumscription of severall places
to be comprehended of vs. What M^r. did Gardiner follow in this?
Christ's body is not locally present, and yet hath distinction
of parts. Christ's bodie hath distinction of parts, and yet not
by circumscription of severall places to be comprehended of
vs. Thomas of Aquino denieth this, The determinate distance
of parts in a natural bodie, is in respect of the dimensione qua-
ntitie such a distance of parts (saith he) is in the true body of Christ
but according to that distance of parts, he is not in this sacra-
ment, but he is there according to the manner of his substance.
Here, besides the disagreeemēt of Thomas from Gardiner, Tho-
mas hath framed such a Christ, as indeed is no Christ, hee
hath nether quantitie nor proportion, of body, nor distance
of parts: yet he confelleth that his true body in heaven hath
so; and if his bodie in the sacrament have not so, then e-
ther he overthroweth the truth of Christ body, or else it will
inevitably follow without any qualification, ifs, or ands, that
the true body of Christ is not in the sacrament. Gardiner saith
The body of Christ is there in no sensible manner as before, Allē saith
Corpus Christi est sensibiliter in sacramento. The body of Christ is
sensibly in the sacrament. Againe within three pages doth
Gardiner contradict himselfe twice verie directly. In the first
he saith Christ in the sacrament giueth truly his flesh to bee eaten,
the same which he took of the Virgin. Next wee receaue not in the
sacrament Christ's flesh that was crucified, being so a visible & mor-
tall flesh, but Christ's flesh glorious, incorruptible & impassible; a god-
ly, & spirituall flesh. And yet, so constant is he, in the very next
page, he striveth to proue out of S. Ierome & others, that they
doe not meane that we eat the flesh of Christ as he sitteth in hea-
ven reigning. Some Ioseph or Daniel must expound these
dreames. First, wee receaue not the flesh, that was crucified,
Lastly we receaue him not as hee sitteth in heaven reigning
and is glorified. So by this reckning nether first nor last, doe
we receaue him at al. How can Bellarmine saie, and saie trulie,
That the body of Christ hath his naturall manner of being in
hea-

heaven, but in the sacrament it hath not his naturall but *sacramental* (which we also say) and yet that *sacramental* manet to be expressed by the word *substantially*. And againe to saie That whersoever the bodie of Christ is, there hee hath his forme & humane shape & scituation of parts & order which he hath in heauen, and that he is in the sacrament aswel as in heauen, & yet in the one to fill a place, and haue distinction of parts, And in the other to fill no place, and yet haue his dimensions & distinction of parts: which is verie hard. Againe he teacheth that the bodie of Christ in the Eucharist is, *verū, reale, naturale, animatum, quantum, coloratum, &c.* A true bodie, real, natural, hauing life bigge or greater, & coloured; & yet we maie not saie that it is *sensibile, visibile, se be touched, stretched out*, although it be so in heauen.

Bellarmino in this controversie is like *Turnus* in the skirmish with *Enne* *posse aquora Turnus*, he traverseth the field, as though he would do much; but *in curas implicat orbis*, but his turnings and rounds fore-shewed his ill successe, *nam perfidus cussis frangitur in medio, ardentem deserit ignis*, His treacherous sword brake and left him burning in rage in the heate of the conflict: so doth *Bellarmino* owne wordes confute his cause. Hath the body of Christ whersoever it be, his forme & humane shape and scituation of parts, and yet may we not saie, it is *extensum*, extended into place, and yet may we say, that he wanteth not his *dimensions* nor is without shape & countenance in the Eucharist? What should hold in the extensio? *Allen* alloweth the word *sensibiliter* sensibly, *Bellarmino* refuseth it; and so doth he *corporally*, which *Harding* and some of the rest vseth. *Bellarmino* holdeth the word *spiritualliter* spiritually, as a man holdeth a wolfe by the eares, where there is danger in holding him and danger in letting of him go; Hee confesseth that *S. Bernard* vseth it, and opposeth it to *carnaliter* carnally, speaking of the sacrament, *tamen non videtur hac vox multis frequentada*, yet that word (saith he) seemeth not much to be vsed, because there is danger in it. Thus must

Bellarmines concept be the modell, whereto our faith must be framed.

He saith further, That the counsell of Trent expressed the manner of Christs presence in the sacrament by the word *Realiter really*, opposing it against the counterfeite terme of *Calvin*, who will haue him so present, that he be apprehended by *faith* (and so *St. Bernard* saith also, in the same place *Bellarmino* quoteth vnto vs) And that they vse the word *substantialiter substantially*, against the *Caluynists* also, who teach that the body of Christ according to the *substance* is only in heauen, but *I know not* (saith hee) *what vertue and power they deriue from thence to vs*. Will they stande to this? Strange it were, they should sup. vp their owne wordes againe, to plainly delivered. How oft doth *Gardner* tell vs, that, but by *faith* hee knoweth not howe Christ is present in the sacrament. God doth vs to vnderstand by *faith* the truth of Christs presence. And *Bellarmino* himselte within fowre howers reading after, answering to the ancient father *Athanasius* (who saith the *flesh of Christ is our spiritual nourishment*, and *spirituallie distributed*) is driven to say that it is most rightly called our *spirituall food*, because it is *given for the food of the spirit*, and not of the *body*, and *distributed spirituallie*. And that Christ made mention of his ascension to shew that *his flesh is not to be eaten as other meates are*, which was the carnall vnderstanding of the *Caparnaites* *sed spirituallie quodam modo but after a certaine spirituall manner*. Is not *Bellarmino* come to that terme which hee was so much a fraide of? If the *Caparnaites* were grosse and fleshly in thinking that Christs flesh was to be eaten *more animalium carnis*, as other flesh is; I am well assured *Bellarmino* is a *Caparnait* also, & he hath as grosse a concept of Christs flesh, as they could haue, for hee saith the flesh of Christ is transferred from the hand to the mouth, & from the mouth to the stomacke, which I vnderstand to be as the manner of other meate is, and this he inculcateth more than once. And if *Really* be opposed and set, to exclude our terme by *faith*, as

Bely.

Bellarmino saith it is, let him shewe why it is not opposed against spiritualles, and spirit, and spirituall manner, which they and he vse also. We say it is receiued by faith, he saith it is meat for the spirit, and not for the bodie, most absurdly surting that thing out, from being meate for the body which is taken into the hand, mouth, and stomacke; and making that a spirituall food and nourishment, and which is receiued after a spirituall manner, and apprehended by faith, to goe into the mouth and downe into the stomacke, by humane & natural instrumēt, as the hand, tongue, and palate. And then againe hee doth most strangely leaue himselfe in ioining the hand, mouth, tongue, pallate and stomacke, in the eating of the body of Christ, and yet deny the chewing or grinding of the teeth which necessarily accompanieth the rest, especially having told vs before, that *infirmos dentes carnis christi*, we fasten our teeth in the flesh of Christ. Neither is this Bellarmine's case alone when he is pressed with any authority of the fathers, to fly to our very termes and to vse our phrases, but al others of the also do the like. *Dureau* being vrged with *S. Augustines* authority, touching the eating of Christ in the sacrament, saith that *S. Augustine* accounted it an horrible thing to eate the flesh of Christ as we do other meates that are solde in the shambles, and that therefore he calleth vs from that kinde of eating *ad spirituale alium*, to an other kinde that is spirituall, & such an one, as is agreeable to that sacrament, but yet a true and reall eating. Here he both commeth to our terme spirituall, and yet confoundeth it with reall, which *S. Augustine* whose minde he interpreteth neuer vsed; & which *Bellarmino* saith, the counsel vled in opposition to that other. A third Iesuite is mightily busied like a builder of the tower of Babel vling a contrary language to that, with which he began his work, for being troubled as his fellow Iesuit was, with answering to *S. Augustine* (a father who is most plaine against them) it saith to expresse that manner of eating which *S. Augustine* speaketh of to be done, *dentibus fidei*, with the teeth of our faith, *but*

Attritio dentibus facta.

Bellar. ib. f. 292

Ut ante ratio 2. fol. 105.

A spirituall kind of eating a naturall and substantiall thing.

If reall be vled in oppositiō to spirituall, how can real, interpret spirituall, as *Dureau* saith.

Torrens conf. Au 1.3. de sac. Euch. 4. fol. 318. b. in gloss. *Carnē Christi* sacramento panis valet.

but the body is hid vnder the shewe of bread, which latter
 clause S. *Augustine* never vsed, to shew the maner of Christs
 body in the sacrament. That is only the lesuits couler to a-
 voide S. *Augustine*, and no part of his meaning. The teeth of
 our body, cā & doth as they say *eate Christs flesh* in the shew
 of bread, what need we vse the teeth of our faith, or the eyes of
 our faith either, to see it there, as an other of them saith, if hee
 be really and substantially present in the host, the same flesh
 that the Virgin *Maria* did beare, and the Iews crucified.
Stephan Gardiner as is before noted vseth the same. *I knowe*
 by faith Christ to be present; we acknowledge by faith Christs bodie
 present. Christs bodie there is present but in a spiritual manner. It is
 called a spiritual manner of presence. And yet in receiving that
 sacrament, men vse their mouthes and teeth, being by faith instru-
 cted that they doe not teare, consume or violate that most precious bo-
 die and blood. Onlie faithfull men by faith can vnderstande this mi-
 sterie of eating Christs flesh in the sacrament. And, the manner of
 presence is onlie spiritual. What need faith? What need spiritual
 manner onlie? What needes faith to bee the instructor, when the
 Councell as *Bellarmino* saith hath deuised those strong & a-
 ble termes of *verbalis*, *realis*, and *substantialis*, and opposed the
 against our imaginary termes, of *spiritualis* and *by faith*, which
 imaginary termes they vse also. Cardinal *Caetano* in excuse
 of those diuines who drew the forme of *Beringarius* confessio
 which was most grosse, touching the eating of Christ in the
 sacrament vseth no other word but *spiritualis*, and saith it is
 most false to affirme, that they held, that the body of Christ
 is taken *corporalis*, for it is taken *spiritualis* in the Eucharist by
 beleeuing, and not by receiving it. Again he saith, They eate
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Now to drawe towards an end in this point, let vs laie in Trent counsell, breefe what wee vnfolded more largely. *Our Lord and saviour Iesus Christ God & man is truly, really, & substantially contained vnder the forme and shew of bread and wine. He is transferred from the hands to the mouth, we fasten our teeth into his flesh, and from thence he goeth into the stomacke, and is mingled with our flesh, &c.* And compare them with these of the same men in the same matter. *Christ is in the sacrament Spiritually, the manner of his presence is only Spirituall: he is eaten after a certaine Spirituall manner. The flesh of Christ is meate for the spirit, & not for the body: It is a Spirituall nourishment: By faith we vnderstand he is there. Wee see him with the eyes of our faith, & eat him with the teeth of our faith by beleauing & not by receauing.* If euer there were a difference betweene the body and soule, heauen & hel, light and darknesse, sweete and souer, ioye & paine, fire and water, North & south, & whatsoeuer may bee imagined to bee contrarie, then is there a repugnancy in those their wordes expressing their meanings in the matter of the sacrament. They will haue both true, and yet our opinion must bee false and hereticall in vsing the later stile to expresse our meanings. But as wee and they are most opposite, in the question, so are one sort of their tearmes which they vse against vs, vnto an other, and such as can neuer verifie the truth of their assertion. If they can reconcile all, and proue vs heretikes, I saie they maie vndertake any thinge, yea though it be to the making of a black horse white, or a white horse blacke, as that cunning *Gracian Antiphenus* did. Of whom it is said, *Candida denigrit, & decandentibus atro facere affuerat.* Although it hath beene a long time thought, that they could doe much, y I hope they can make no contradictorie propositions both true where euermore if one bee true, the order wil be inevitably false.

Caletane.
Bellarmine,
Allen.
Hardinge.
Gardiner,

Ovid Met. l. 1.

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1. First they saie *Christ took bread, he blessed*, that is he transubstantiateth, or changeth it, *be brake*, not the bread, but the accidents, or shew of bread; he gaue not the bread, but his own bodie. How they exponed the word (*This*) in the sentence *This is my body*, you haue heard before. This, that is, that which is contained vnder these shewes is my bodie. Againe,
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5. And in the wordes of consecration which and where they should be. And of the accidents being there in nothing, that is *whitess* and nothing *white*, *Roundesse* and nothing *round*, *colow*, and nothing *coloured*, and an hundred monsters & differences else amongst them, hath this one monster *Transubstantiation* begot. But when was the monster himselfe begotten?

The antiquity
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L. 1. fol. 46. de
mix. corpora. &
laug.
3 Opinions
touching trs.
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Defenc. Trid.
conc. 12. f. 427.
Genebrard.
Chro. 1. 4. fol.
955. reckoned
it for the 12.
generall, so
doth Bellar. 1. 2.
c. 5. de conc. &
eccles.

Amicus Plato
amicus Aristot.
teles, magis a-
mica veritas.

trines

Bellarmines concept be the modell, whereto our faith must be framed.

Really, & substantially vied by the Trent Councile & opposed against the tearmes vied by the Calvinists.

Ibid. fol. 20. a.
§ 21. b. & Har.
vt ante. 136.

Athanasius v.
seth the word
spiritually.

Christs body
is food for the
spirit and not
for the body.
Bellar. de sacr.
euch. l. 2. c. 11.
fol. 186.

ibid. fol. 186.
ibid. fol. 186.
ibid. fol. 186.
ibid. fol. 186.

Bellar. vt ante
l. 1. c. 2. fol. 28.
§ 1. c. 8. f. 163.
§ 1. c. 11. fol.
22. most grosse
obscure.

He saith further, That the counsell of Trent expressed the manner of Christs presence in the sacrament by the word *Really*, opposing it against the counterfeit terme of *Calvin*, who will haue him so present, that he be apprehended by *faith* (and so *S. Bernard* saith also, in the same place *Bellarmino* quoteth vnto vs) And that they vse the word *substantialiter* *substantially*, against the Calvinists also, who teach that the body of Christ according to the *substance* is only in heauen, but I know not (saith hee) *what vertue and power they derive from thence to vs*. Will they stande to this? Strange it were, they should sup. vp their owne wordes againe, so plainly delivered. How oft doth *Gardner* tell vs, that, but by *faith* hee knoweth not howe Christ is present in the sacrament. God doth vs to vnderstand by *faith* the truth of Christs presence. And *Bellarmino* himselte within fowre howers reading after, answering to the ancient father *Athanasius* (who saith the *flesh of Christ is our spiritual nourishment*, and *spirituallie distributed*) is driven to say that it is most rightly called our *spirituall foode*, because it is *given for the food of the spirit*, and not of the *body*, and *distributed spirituallie*. And that Christ made mention of his ascension to shew that *his flesh is not to be eaten as other meates are*, which was the carnall vnderstanding of the *Caparnaites* *sed spirituali quodam modo but after a certaine spirituall manner*. Is not *Bellarmino* come to that terme which hee was so much afraide of? If the *Caparnaites* were grosse and fleshly in thinking that Christs flesh was to be eaten *more animalium carnis*, as other flesh is; I am well assured *Bellarmino* is a *Caparnait* also, & he hath as grosse a concept of Christs flesh, as they could haue, for hee saith the flesh of Christ is transferred from the hand to the mouth, & from the mouth to the stomacke, which I vnderstand to be as the manner of other meate is, and this he inculcath more than once. And if *Really* be opposed and set, to exclude our terme by *faith*, as

Bely.

Bellarmino saith it is, let him shewe why it is not opposed against *spiritualis*, and *spirit*, and *spirituall manner*, which they and he vse also. We say it is received by *faith*, he saith it is *meat* for the *spirit*, and not for the *body*, most absurdly setting that thing out, from being *meat* for the *body* which is taken into the *hand*, *mouth*, and *stomack*; and making that a *spirituall* food and nourishment, and which is received after a *spirituall* manner, and apprehended by *faith*, to goe into the mouth and downe into the *stomack*, by humane & natural instruments, as the *hand*, *tongue*, and *palate*. And then againe hee doth most strangely leaue himselfe in ioining the *hand*, *mouth*, *tongue*, *palate* and *stomack*, in the eating of the *body* of *Christ*, and yet deny the chewing or grinding of the teeth which necessarily accompanieth the rest, especially having told vs before, that *infigimus dentes carni christi*, we fasten our teeth in the *flesh* of *Christ*. Neither is this *Bellarmino*'s case alone when he is pressed with any authority of the fathers, to fly to our very termes and to vse our phrases, but al others of the also do the like. *Dureus* being urged with *S. Augustine*'s authority, touching the eating of *Christ* in the sacrament, saith that *S. Augustine* accounted it an horrible thing to eate the *flesh* of *Christ* as we do other meates that are solde in the shambles, and that therefore he calleth vs from that kinde of eating ad *spirituale alium*, to an other kinde that is *spirituall*, & such an one, as is agreeable to that sacrament, but yet a true and reall eating. Here he both commeth to our terme *spirituall*, and yet confoundeth it with *reall*, which *S. Augustine* whose minde he interpreteth neuer vsed; & which *Bellarmino* saith, the counsel vled in opposition to that other. A third Iesuite is mightily busied like a builder of the tower of Babel vling a contrary language to that, with which he began his work, for being troubled as his fellow Iesuit was, with answering to *S. Augustine* (a father who is most plaine against them) is faine to expresse that manner of eating which *S. Augustine* speaketh of to be done, *dentibus fidei*, with the teeth of our *faith*, but

Attritio denti-
bus facta.

Bellar. ib. f. 292

Vt ante ratio-
2. fol. 105.

A spirituall
kind of eating
a naturall and
substantiall
thinge.

If reall be vled
in oppositio to
spirituall, how
can real, inter-
pret spirituall,
as *Dureus*
saith.

Torrens. conf.
au l. 3. de sacra-
Euch c. 4. fol.
318. b. in gloss.
Carnē Christi
sacramento
panis valet.

With the teeth
of our faith
with the eyes
of our faith.
Lud. Granat.
de freq. com-
mun fol. 100.
vt ante f. 20. 2.
21. b. 55. 40. 41.
& 72. a.
But in a spiri-
tual manner.
I knowe by
faith, that I
haue it in my
hand. A grosse
& dull speech.
The presence
is only spiritu-
all.

Tom. 2. trac. 2.
2. 3. & 5. annex-
ed to the 1. p. of
Tho. Aquin. &
fōrtime to the
3.
The body of
Christ is taken
spiritually in
the Eucharist.

but the body is hid vnder the shewe of bread, which latter clause S. *Augustine* never vsed, to shew the manner of Christs body in the sacrament. That is only the lesuits couler to auoide S. *Augustine*, and no part of his meaning. The teeth of our body, cā & doth as they say *eate Christs flesh* in the shew of bread, what need we vse the teeth of our faith, or the eyes of our faith either, to see it there, as an other of them saith, if hee be really and substantially present in the host, the same flesh that the Virgin *Mariæ* did beare, and the Iews crucified.

Stephan Gardiner as is before noted vseth the same. I knowe by faith Christ to be present; we acknowledge by faith Christs bodie present. Christs bodie there is present but in a spirituall manner. It is called a spirituall manner of presence. And yet in receiving that sacrament, men vse their mouthes and teeth, being by faith instructed that they doe not teare, consume or violate that most precious bodie and blood. Onlie faithfull men by faith can vnderstande this misterie of eating Christs flesh in the sacrament. And, the manner of presence is onlie spirituall. What need faith? What need spiritual manner onlie? What needez faith to bee the instructor, when the Councell as *Bellarmino* saith hath deuised those strong & able termes of *verbalis*, *realis*, and *substantialis*, and oppoted the against our imaginary termes, of *spiritualis* and by faith, which imaginary termes they vse also. Cardinal *Caiesano* in excuse of those diuines who drew the forme of *Beringarius* confessio which was most grosse, touching the eating of Christ in the sacrament vseth no other word but *spiritualis*, and saith it is most false to affirme, that they held, that the body of Christ is taken *corporalis*, for it is taken *spiritualis* in the Eucharist by beleeing, and not by receiving it. Againe he saith, They eate the true body of Christ in the sacrament, not corporally but *spiritually*. The corporal eating is but of the sacramental signes, but the spiritual eating, which is performed by the soule, obtaineth the flesh of Christ which is in the sacrament. If *Bellarmino* abridge *Caiesano* of the word *spiritualis*, he leaueth him never an other to expresse his minde by.

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Iesus Christ God & man is truly, really, & substantially contained Bellarmine.
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 And compare them with these of the same men in the same matter. Christ is in the sacrament Spiritually, the manner of his presence is only Spirituall: he is eaten after a certaine Spirituall manner. The flesh of Christ is meate for the spirit, & not for the body: It is a Spirituall nourishment. By faith we vnderstand he is there. We see him with the eyes of our faith, & eat him with the teeth of our faith by beleauing & not by receauing. If euer there were a difference betweene the body and soule, heauen & hel, light and darkness, sweete and sower, ioye & paine, fire and water, North & south, & whatsoeuer may bee imagined to bee contrarie, then is there a repugnancy in those their wordes expressing their meanings in the matter of the sacrament. They will haue both true, and yet our opinion must bee false and hereticall in vsing the later stile to expresse our meanings. But as wee and they are most opposite, in the question, so are one sort of their tearmes which they vse against vs, vnto an other, and such as can neuer verifie the truth of their assertion. If they can reconcile all, and proue vs heretikes, I saie they maie vndertake any thinge, yea though it be to the making of a black horse white, or a white horse blacke, as that cunning *Grecian Antilycus* did. Of whom Ouid Met. l. 1.
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I craue no more of you but that you examine both doc-

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spirit corpor. &
lang.

3 Opinions
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Defence. Trid.
conc. 12. f. 427.
Genebrard.
Chro. 14. fol.
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generall, so
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Amicus Plato
amicus Aristo-
teles, magis a-
mica veritas.

crines, before you yeeld your free assent to either, if you haue me anie way in suspition ether for my iudgment in concluding against them, that I peruert their meaning, or that I treacherously abuse their texts, I wil if you wil, take the paines, to shew you every quotation, & make your selfe iudge in both.

Tab. I thanke you for your free & open offer. It were hard to suspect him who yeeldeth such libertie, I wil at my further leasure repaire vnto you, for such of them as I shall thinke, I may most directly charge them with al.

Rom. You cannot chuse amisse chuse where you wil, they be all true and not one of them, but makerh against them, in one point or other. Albewraying the weaknes of that cause, which that it might be quite overthrowen, lacketh but to be thoroughly sifted by wise and iudicious men, such as would but try and examine, it must not bee those who thinke it a tempting of God to read or heare any thinge, that shal make against them. And as I haue giue you testimonie of their dealing in this point of the sacrament, so if you wil but harken to that more, which I shall deliuer I will shew you, that in other things as in that they deale absurdly, confusedly, weakly, & doe euen goe from their owne grounds, & although like themselves in all, yet not like such as they would make the world beleue they are. And will verie clearlie & plainly proue vnto you (without sending you to their quotations when they cannot be found, as they doe in most they doe (that it is only true against them, which they plead against vs, that there are with them, *no principles but those of Protagoras* which was, *that that should be true which every one would allow, and that there is no rule amongst the, but the leaden Lesbian rule which will turne enerie way.*

Iesuita Torré-
sis in epistol.
dedicator. in
conf. August.

And because I wil giue you as little breath as I can, I will begin with the Iesuite himselfe first, who so chargeth vs, and ether proue his ground false, and his tongue too too lauish, or else his freinds verie vnfreindly towards him, who wil not let his word stand, but disanull it, and make it of no force, In the

the preface of that worke of his, which hee hath intituled *S. Augustines confessions* (as though al that he had there laid down were indeed *S. Augustines*; both for the bookes named, and the questions handled) hee hath wonderfully praised that ancient father (as indeed hee did deserue verie much in the Church of God) even so much that (to draue it into a breese) he saith, whatsoeuer *S. Augustine* doth deliuer, was not the doctrine or teaching of any one province or kingdome alone, but the vniuersall consent and approbation of the whole catholike Church; and which did not continue allowed for the space of three or foure hundred yeares, but hath bin receiued & stood firme in the world these thousand yeares. Hee was, (saith he) a sincere and true witnesse of the Catholike faith, beyond al exception, & one that did not only deliuer, what was his owne iudgment in anie thing; But what was his, was also the common consent of the ancient fathers, & Apostolike Church; and who was free from parcialitie touching either part in whatsoeuer he wrot.

The Church had a Pastor and Bishop of him, in the dexteritie of whose wit posteritie did wonder, at the soundnes of his doctrine, at his knowledge in the holy scripture, at his subtiltie in disputing, at his constancie in maintaining, at his wisdom in iudging, at his holinesse in liuing, at his singular faith & industrie in accomplishing. In the end he admonisheth his reader to repaire to *S. Augustines* bookes, as to the fountaine, and draw from him the confession of the true faith and Catholike Doctrine. Be it vnto *Torresius* & al those, that so loue *S. Augustine*, as he hath said; I wil say nothing now to the contrary. More you see cannot be said of the mā. But what if these very men, who so much praise him now in a generalitie in a good mood, doe when they are vrged with his opinion in a particular point of doctrine, with the same breath blow hot, and cold; are these men not like our common slanderers in these daies, that hold no man for honest, any longer when he pleaseeth them, when indeed the more a man doth please

lesuit vt anre.
Prailes given
to S. Augustine
by the lesuite.

Omni excepti-
one maiorem.
& qui non de
sua tantum sed
& de communi
antiquorū pa-
trum & Aposto-
lica ecclesie
constantiaq;
stabili confes-
sione nos bo-
na fide reddat
certiores.

please them, the more dishonest he is, which consisteth only in following their brutish and beastly affections, no more favouring of Christianitie then their stables and dogge kennels doe of Ciuet or perfum. An instance against the Iesuite I will giue perfectly, S. Paul writing vnto the *Corinthians*, speaking of the Iews in the time of the law, saith *they did eate the same spirituall meate, and did drinke of the same spirituall drinke for they drinke of the spirituall rocke that followed them and the rocke was Christ*. Now the question is, whether S. Paul meant, they dranke of it, amongst themselves, or, that they and wee had one in common betweene vs, which is Christ. We say that the Iewish sacraments were in effect & substance all one with ours, and that the spirituall meate of theirs, was Christ the *Messias* to be crucified; the outward signes differ *they had Manna*, and we the *bread of the Eucharist*, which is plainly S. Pauls drift in that place; & not to speak of what they had amongst themselves, but only that they & we had one Christ in diuers different signes.

Annot. 1. cor. 10. vers. 3.

The Iewes amongst themselves did all eate of one spirituall meate.

The Rhemists name not one ancient father, who interpreteth that text, as they doe,

The Rhemists offended at this, yet knowing not how to amend themselves but by railing (for quotations should not haue wanted; if they could haue told where to haue founde them) doe saie that it is an impudent forgery of the Calvinists to write upon that place, that the Iewes receaued no lesse the truth and substance of Christ and his benefite in their figures, or sacraments, then we doe in ours: and that they and we eate, and drinke of the selfe same meate and drinke, the Apostles saying only that they amongst themselves did all feed of one bread & drinke of one rocke. This say they, turning the Apostles wordes and meaning, to a cleane contrarie sense. But how shal it be knowen (besides the text of S. Paul) who interpret that place truly, they or we. First you see they haue not so much as named anie ancient father, who may bee imagined to teane towards them; which is one manifest argument there is none, neither vndoubtedly is there any, for considering their intollerable ambition in other parts of that booke, how they tally vp fathers by scores, when:

when they can but pretend their names, they would not now haue omitted them, if they could haue told which of them, did but looke that way. Now for our parts, yves can name & doe daily read, in the volumes of that great Doctor so much renowned by the *Iesuite* euen *S. Augustine*, that he doth interpret that place as we doe. For after he hath recited the text of *S. Paulo*, he saith, *verilie the same spirituall meate, but the corporall was other, because they did eate Manna, and wee an other thinge*; Where are the *Rhemists* now, & where is *Torrensis*, & where are they al? Hath shame and grace so left them that they are past blushing. *Periere mores, ius, decus, pietas, fides, & qui redire, non perit, nescit pudor*. All right religion honestie good maner, yea and that which knoweth not how to returne when it is once gone, *shamefastnesse*, are cleare cassid by them, euen as though the safest way to stop one mischiefe were to fall into many enormities. This is so cleare out of *S. Augustine*, that those diuines amongst them, who gathered the booke of sermons, & homilies set out by the decree of the *Trent fathers*, doe charg *S. Augustine* in that point, with a *violent interpretation*. Which is both an iniurie to that ancient father, & deeply ingrosseth the *Rhemists* amongst them who thinke that bookes will not blush, whatsoeuer faces will, and assureth vs that our interpretation is true and consonant to *S. Pauls* meaning, and the *Papists* in generall are overthrowen in that whole question. For if the ancient *Iewes* could and did eate the same *Christ* that we doe; & that the same substance was in the *Israelits* sacraments that is in ours, and that a good *Iew* is a good christian; It must needs follow, that we eate him no more really & substantially in our sacraments, then they did in theirs, and for them to haue him really and substantially in theirs, 2000. yeares before he was incarnate was impossible, therefore nether haue we him so. I could shew this matter more largely out of *S. Augustine*, if I would staid about it. It sufficeth me, first to haue found *Torrensis* so praising *S. Augustine* as I haue set down, then the *Rhemists* most shamelessly deny-

Super Ioan.
tract. 26.

Senec. in ag.
act. 2.

Per celeris
peritum est
sceleribus iter

Opera Laure-
tij cum dij Ita-
li, & post obitu
eius a Francis-
co Gerardo
Molan: Lugd:
anno 1588. in
tercio tomo f.
279. violenta
interpretatio
ponitur in
margine eius-
dem libri.

Bella. de effec.
sacram. l. 2. c.
17. fere fine.

In his discou-
rie of our tran-
slations. c. 19.

De eccles. hier.
l. 3. c. 4. fol. 153
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Mat. 16.
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vp,

Tō. 6. de bapt.
con. Donat.
s. c. 3.

vp, and that is knowen which was hid, without any swelling of sacrilegious pride, without any stiffe necke of arrogancy, without any contention of malicious enuy, with holy humilitie, with catholike peace, with Christian charitie. Here wee have a plaine place, that only the holy scripture cannot erre, that all other writers may erre, that all prouinciall counsell may erre, and last of al, generall counsell themselves may be corrected, the former by the later, therefore without question they may erre. They agree with vs in this text of S. *Augustine* but the meaning of the words (notwithstanding they be very plaine) they doe deny, framing the text to as many fashions, as possible they may. They seeme by their answers vterly vnacquainted with the occasion of S. *Augustines* discourse in that place, as though it were a very hard thinge either to see the originall, hauing seene it, to iudge of it. But the multiplicite and crokednesse of their shifts doth plainly shew, that the authoritie maketh against them and for vs.

Andr. defens.
conc. Trid. l. 1.
fol. 51. 53.

They may be
explained or
vnfolded, is
the first shift.

Andradus the defender of the Tridentine counsell, saith, that S. *Augustine* seemeth to him to say no more but, that *former counsell* made with clearenesse vnfold those things, which the *former* had *overslipped*. And that S. *Augustine* insinuateth so much, where hee saith, when by triall of things that is opened which was *sent up*, and is knowen which was *bidden*. This glosse of *Andradus* will soone eat out, the bowels of the text. S. *Augustine* saith a generall counsell may be amended, & therefore corrected, which is more then to be explained or vnfolded. And the opposition that S. *Augustine* makes between the holy scriptures, which is not to erre, & all other authorities must needs stand firme, & that must be inferred vpon generall councels which cannot be spoken of the scriptures, but the scriptures may be said to be vnfolded, explained, or enlightened, but not corrected: therefore S. *Augustine* meaneth more of generall counsell than so, eue plainly that they may erre. *Alphonse a Castro*, alleadgeth this of *Augustine* by the halfe, For where S. *Augustine* saith, and *even generall counsell* are often corrected, the

Advers. hxr. l.
c. 8. fol. 17. a.
leaveth out
the principall
member.

fore

former by the later, he breaketh it of, and saith nothing of it, & alledgeth the former part to proue that *provinciall counsels* may erre, as though S. *Augustine* had gone no farther and not spoken of generall also. *Melchior Canus* comming to answer 3. this place of *Augustine* deviseth a new shif. That S. *Augustine* there speaketh not of any amendment in a matter of *Faith*, but of *Laws*, which are to be referred to things either done already, or to be done. A strange kinde of harmony these men make in opening one poore place in this ancient father. But they do herein as theeves indicted for robbery, they wil confesse nothing, because they know they are guilty, but must haue all things proued against the. He speaketh plaine-ly of the question of *Rebaptization* as by and by I wil declare when I come to *Bellarmino*.

Locor. Theol.
1.5. fol. 185. b.
ad 10.
Non videtur
loqui de eme-
datione fidei
sed legum.

The Rhemists glaunce at this text of *Augustine*, in their notes on the new testament, and do therein exceedingly giue the world to vnderstand, that when they compiled that worke they aimed only to vphold folschood, and not to open anie truth. But as *Tully* said of falschood in oaths, *Fraus distringit non dissoluit peritium*. Deceit bindeth but doth not discharge the oath, so let them huddle & shuffle, cloake & hide, glose and doe what they wil, the text of *Augustine* is open for all men, and there may they most be discovered, He speaketh (say they) of circumstances accidentall which require alteration and not of essentiall points of doctrine when he saith the former generall or plenary counsells, may be amended by the later: *quasi matrimonio habent dotatum Augustinum*. As though S. *Augustine* were giue to them in marriage, and all men else shut from him, and so they vse him. The Iesuite *Bellarmino* according to the manner of his answering commeth in with two or three *fortes*, peradventure he speaketh of this, & peradventure he speaketh of that, and yet neuer hittech the right peradventure.

4.
Annot. in 1.9.
Acts v. 13. of
accidentall &
changable
things.
Tull. offic. 1.34

Quasi mati-
monio habet
dotatam rem-
publicam. Ci-
cero Octauio.
5.
Bellar. de con-
author. 1.3. c. 7.
fol. 119. Why
cannot Bellar-
mino tell
wherof S. aug.
speaketh.

To the authoritie I answer, first, (saith he) Perhaps S. *Augustine* speaketh of *unlawfull counsells* which are amended by others after that are lawfull, as it hapned to the 2 *Ephesine*

R

coun-

De questioni-
bus facti non
iuris.

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6. counsel, which was amended in the Chalcedon. Secondly, if he spake of lawfull counsels, then (saith hee) hee speaketh of matters of fact, and not of right, in such kind of questions it is out of doubt, that a counsell maie erre, for the principal questio of the Catholike with the Donatists, was about one *Cacilianus* whether hee had deliuered the scriptures into the handes of the heretikes, or not? And it may bee answered by a thirde waie (saith he) if our aduersaries contend. That S. *Augustine* speaketh generally of al questions when he saith *Thus former counsells may be amended by later*, that then he speaketh of precepts of maners, and not of questions of *Faith*, for precepts are changed according to times, places & persons, and those changings are called *amendings*, not that the thinge was before ill, but that it began to bee ill the circumstances being changed. And both these answers are confirmed by the words of *Augustine*, when he saith that then *Counsells* are amended, when by some experience that is opened which was hid, questions of matters of fact, or of maners, & not al questio of right are opened by experiment. Thus far *Bellarmino* wherein I cannot chuse but maruaile at his grosse and poore shiftes in a case so plaine, so taken, so known of all men. What deuises? What impostures? What weaknesse hath he shewed in his ghesles? As though hee had neuer seene nor read the place. Doth S. *Augustine* speake of vnlawfull counsels? Doth hee speake of deliivering ouer the books of holy scriptures to the heretiks? doth he speake of matters of fact? Doth he speake of precepts of maners? Or doth he speake of all of these? Or of any one of these? Nether of any one of these doth he speake, nor of all of these. But because it appeareth by these ghesling answers of theirs, that the cotrouersie would sone be at an end, if the occasio which drew those words fro him, were rightly & truly deliuered, because al me agree *Intelligentia dictorum ex causa est assumendi dicendi*. The vnderstanding & true sence of words must bee fetched, from the occasion that gaue the speech: which was this. In that ancient father S. *Cyprian*s time a coun-

sell

Apolog. Thef.
Rey. de sacra.
scip. fol. 213.

Tell was held in Carthage, Cyprian being president thereof, wherein was concluded an error of faith that such were to be rebaptized, as had bin baptized by heretikes. The Donatists vraged that decree together with S. Cyprian's authoritie, against S. Augustine, S. Augustine as he refused the opinion (holding no rebaptization although heretikes had baptised) and the authoritie too, answering that only the scriptures could not erre, but all other both Bishops writings, provincial counsells, yea & generall too might erre, and therefore bee amended. And this is plainly to be seene both in the first chapter of the first booke, where he saith he will diligently handle that question of Baptisme in the bookes following, which elswhere he had omitted, & proue it too against all those, *qui non studio partium cecati iudicant*, who iudge not according to parts taken. And also in the first chapter of the third booke, where hee reciteth the verie state of the questiō, which he was to handle against the Donatists, and that decree which was vraged, wherein was concluded that al heretikes & schismatikes, that is to say, all that are out of the fellowship of the Church, haue no baptisme, and therefore whose euer being baptiz'd came from them to the church, were to bee baptiz'd againe.

Vnpōssible it is that either the Rhemistes, or Bellarmine, or any other writer amongst them, should be ignorant of this. But when malice shadoweth mens minds they doe verie really lay open themselves. Hardly can any of them saie, that this question of Baptisme was a matter of fact, & not of faith, or of maners and not of doctrine, vvhē it is of so high a point as baptisme by heretikes, whether we ought to baptize those againe, who haue by them bin baptised first. He that mistrusteth what I haue said herein, let him ether read S. Augustine; & that shall best resolue him, or the learned writers of our age, D. Fulkers second daies conference in the Tower with Camp. And in his answer to the Rhemists. 15. ad. 1. v. 13. D. Whitakers in his tract of counsells against Bellarmine, set out since his death, Or D. Reynolds in his Apology of his Thefis, and

Aug. de bapt.
contra Donat.
l. 1. c. 1. & lib. 2.
c. 1.

Confer. in the
tower 2 day.
Ant. c. 1. in 15.
ad. 1. 13.
Præf. Whit.
tak. cont. Bell.
de con. q. 6. 6.
318.

Apol. thes. Io.
Rey. de sacra.
scrip. fol. 225.
Whitak. cont.
Dureum. l. 4.
de conc. f. 291.
Bellarm. testi-
fiet against
himselfe. that
S. Aug. spake a-
gainst. rebap-
tisation, which
I hope hee
will not say is a
matter of fact.
Bellarm. de. cōc.
auth. l. 2. c. 3. f.
111. & de cōc.
& eccles. l. 1. c.
10. fol. 46. 47.

Tull. pro. M.
Caelio.

Can. Nic. cō. 6.
Iuell. reply. to
Hard. art. 4. di.
7. fol. 240.
Reyn conf.
with Hart. c. 9.
diuif. 2. f. 573.
pescenc. of the
Apology. p. 2.
c. 3. diuif. 6. fol.
214.

Whitaker against Durem. all which doe mightily discover the folly of their adversaries in this point. Compare their concord in this question with the inconstancie of those on the other side. But see the high impudencie of Bellarmine against the witnesse of his owne conscience, and against al the excuses, and deuises before set downe, to darken the place in question. He doth scarcely full foure leanes before, say plainly, in praise of generall counsellis, That S. Augustine did excuse Cyprian frō heresia, only because at that time there had bin no generall counsell held, *quo desuiri potuisset questio illa de baptismo hereticorum*. Wherin that question of the baptisme of heretikes, might haue bin defined, & quoteth *Aug. lib. 1. de bapt. c. 18*. And could Bellarmine tel that in the first booke & 18. Chapter Augustine spake of baptisme by heretikes, and that that was the Donatists case, and his; They alleadging, and he excusing S. Cyprian, & could hee not tel that it was the same which Augustine spake of, in the 2. booke and third chapter being the place in questiō with vs: but foure chapters of? But wee may thanke the truth for Bellarmines confession against himselfe, as Tully laid of it, *O magna vis veritatis, qua contra hominum ingenia, calliditatem, sollicitudinem, contrarietates, fictas omnium insidias, facile se per seipsam defendat*. O the great strength of the truth, which will easily defend it selfe, against the wits, craft, subtilty & all deuises of men whatsoeuer.

As before you haue seene their seuerall obseruations touching that authority of Aug. so wil I yet more plainly discover their pretēded right to a Canō of a great & anciēt counsell, the first generall, held at Nice in a question betweene the bishop of Rome and vs, we saying the Canon maketh for vs and they for them. The canon goeth thus, *Mos antiquus perueniet in Aegypto, Libia & Pentapoli, ut Alexandrinus Episcopus horum omnium habeat potestatem quandoquidem & Romano Episcopo parilis est mos*. Let the ancient custome remaine throughout Egypt, Libia, and Pentapolis that the Bishop of Alexandria haue the government ouer al these, because the bishop of Rome

Rome hath the like order. Likewise also in Antiochia & in other provinces, the priviledges are to bee kept: of the churches. Which canon of the council is acknowledged by ours, to be plaine for the purpose it was written, viz: that the Bishop of Rome, hath no sovereignty over other patriarches, but only a fellowship and equallity with the rest, to walke carefully within his owne division, as others were bound to do within theirs; For the council grouded themselves on the custome of the bishop of Rome: that as he had preeminence of al the bishops about him; so Alexandria and Antioche should have of al about them, and likewise other Churches (as the Metropolitan) each in their owne provinces, doe shew, that the Pope neither had preeminence of al through the worlde before the Niceene council, nor ought to have greater rule (by their iudgment) than he before time had. This is the true and genuine sense and meaning of that council and canon.

The contrary part are divided in this, and yet not divided. Divided touching the original text of the canō, some of the saying it is vnperfect: And againe not divided, in that they al claime by it, not respecting the vnperfectnes of it.

A strange sentence it were, that coulde both extol the bishop of Rome's authority over al churches, and yet limit him to his scanting, as well as other bishops, and serue this turne both when it is perfect, & when it is vnperfect, & wanteth. Friar *Ecchini* in his booke of common places, doth read the canon word for word as we do without any adding or diminution. So doth D. *Harding* in his confutation of the Apology of the church of England. *Sanders* in his visible monarchy, doth fowre times int vpon this sixt canon, evē as we read it, without any addition in words, saving a sinister interpretation sometime. *Andradine* confesseth the canon as before it is read, and yet he hammereth fowly about it, bringing in instead of, *because the bishop of Rome hath the like order or custome*, these wordes, *because the Metropolitane hath the like custome*. And so instead of the bishop of Rome, he readeth the Me-

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...the
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Ekins ench.
de loc. cōf. 58.
Hard. in conf.
Apol. p. 2. c. 3.
duif 6. f. 114.
Saūd. de visib.
monar. lib. 7.
fol. 220. 228.
288. 332.
Staplet. ret. of
vnt. against
ell. art. 4. fol.
38. b.
Andrad. de fē.
Trid. conc. 1. 2.
fol. 234.
1. Instead of
the Bishop. of
Rome, he rea-
deth Metropo-
litane.

a. He expoundeth his custome to be his judgment.

Dureau conf. resp. Whitak.

121. fol. 170.

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metropolitane. Mary this was out of an old Latine copy which he standeth not much upon, because the canon it selfe was written in Greeke. But saith he, where the Niceene synod speaketh of the like custome to the church of Rome, yet doth not make equal the church of Alexandria to the church of Rome, but confirmeth the prerogative of the church of Alexandria to the judgement of the church of Rome, and saith it is the custome of the Church of Rome, that the Church of Alexandria should bee taken for the primate of Egypt. What? by the judgement of the church of Rome? as though the Church of Rome allotted it to be so. To take his judgement, for his Custome were an hard interpretation, & flat against the text, for both their limits are grounded vpon old customes, and not one vpon the others judgement. Dureau goeth more exactly to worke and setteth downe the canon in Greeke and Latine, even as we read it without alteration: But addeth that nothing coulde haue beene spoken more plaine & cleare, for establishing the authority of the church of Rome, over all churches. For those fathers (saith he), bring the custome of the church of Rome for an argument wherby they limit the authority of the bishop of Alexandria, & therefore the church of Alexandria dependeth on the Church of Rome as on a mother, and receiveth all shee hath from her. Which glosse of his, is the farthest from the text that may be imagined, his exposition standeth thus, Let the bishop of Alexandria governe the Churches of Egypt and the rest of the Metropolitanes in their provinces doe the like because the bishop of Rome hath iurisdiction over all churches; what coherence; hath one part with an other? If the bishop of Rome had power over all, why did not those fathers expresse that they bestowed his charge vpon others, & that with some dependency on him? And how is it, that they themselves telvs, that the churches founded by S. Peter and namely Antioche and Alexandria; have bin named the chiefe patriarchal churches, and did goe be.

Before al the others in the counsell. Hardly then can *Dureau* sel vs, when *Alexandria* depended on Rome as on a mother. But *Dureau* saith further that we might learne the meaning of the canon, from *Paschasius* the Popes Legate in the counsell of Chalcedon, where he recited that sixth canon thus, *Fr* *centorum decem & octo patrum sextus canon quod Ecclesia Romana semper habuit primatum*. The sixth canon of the 318. fathers, that the church of Rome hath alwaies had the primacy. Well may this be the preface of the Popes Legate, before he came to the Canon, but the canon it could not be in comon sense and reason; But *Dureau* hath broken the lfe & set in his foot and *Bellarmino* must finish the rest. This of *Paschasius*, but the church of Rome hath alwaies had the primacie was spokē by him 120. yeares after the canon was made, and yet *Bellarmino* is come to this, that those words should be the beginning of the canon, and that the canon wanted a beginning til nowe of late, where it is plaine that those were but the Legates words in fauour of the sea of Rome and no part of their meaning.

The Church of Rome hath alwaies had the primacy.

OTTO HEYD.
1. 1. 1. 1.

Fowre several times doth *Bellarmino* assay this canon to make it serue his turne. In the first, hee alloweth the canon only as we read it, without claiming any addition to it. In the second hee handleth it roughly, but yet confesseth against himselfe, that as the canon is extant in the comon prints, the beginning lacketh, which is, *Ecclesia Romana semper habuit primatum, mos autē perduret*. The church of Rome hath alwaies had the primacie, let the ancient custome remaine, &c. For so (saith he) did *Paschasius* read it in the counsell of Chalcedon. If it be so, then doth *Dureau* abuse his reader, for he saith, *Paschasius* read it thus, *The sixth canon of the 318. fathers, That the church of Rome hath, &c.* why doth *Bellarmino* suppress the word *That*? but to make vs Beleeue, the recital of the canon, is the canon it selfe. But *Bellarmino* doth freely confesse that the ancient father *Ruffinus* for more than 1200. yeares since, expounded the canons as we do, that is; That the bi-

1. Bellar. de Rom. pont. l. 1. c. 24. fol. 152.
2. l. 2. c. 13. fol. 221.
3. l. 2. c. 17. fol. 250.
4. l. 2. c. 18. fol. 266.

The Church of Rome hath alwaies had the primacy. *Ruffinus* expoundeth the canon as we doc.

shop

Cope dial. i. f.
166.

Oratio pro
Murana.

shop of *Alexandria* should haue the care of all Egypt; as the Bishop of Rome hath of the Churches neere about him. But *Byllarmine* saith that this exposition is false, as also that of *Theodore Balsamon* a greeke borne, who doth also to that effect interpret the Canon, who, howsoeuer hee displeaseth them now, yet doth *Alas Cope* confesse him to bee a learned diuine. But that exposition amongst many that please *Bellarmino* best is, That the bishop of *Alexandria* should gouerne those prouinces allotted to him, because the bishop of Rome is so accustomed, that is, because the bishop of Rome before any definition of any councell did accustom, so permitt the gouernment of Egypt, Libia, and Pentapolis to the Bishop of Alexandria, or was accustomed to gouerne those prouinces by the bishop of Alexandria. *Iacere in tenebris omnia nisi iter arum lumen accesserit* saith Tully; All things had lien buried in darknesse, had not the light of good letters awaked them. How doe these men, with the knowledge of good letters inuolue all things into more darknesse, then if they were reduced to the first *Chaos*? There is none of them al but knowe, that the canon about which they keepe so much stirre is directly against them. The verie recital of it, is a sufficient confutation of the argumēt brought to the contrarie. They only desire to force their wits to vphold their wills. If the beginning of the canon hath bin wanting so long time as *Bellarmino* maketh account it hath, how did *Eckius*, *Hardinge*, *Saunders*, *Andradin*, and *Dareus*, make it serue their turne against vs when it was wanting? are they so good workmē that any tooles wil serue their turnes, whether they bee blunt or sharp, wil any thinge against the Protestants serue? But popery was neuer fully cloathed in all hir colours til the late Iesuits set it to sale. How or by whose means that peece was wanting so long, or how it came to be wanting, or how to be found *Bellarmino* doth not shew. What record maketh mention of it ether counsell or father, or Doctor, or whoeuer said so but he, he is taken with, manner, and vtill he doth manfully acquite him.

himselfe, he must stand charged with the wrong don to those 318. fathers, whose words he hath falsified; If hee bringe out an other Iesuite, elder then himselfe to testifie with him; it may not serue, the intelligence shalbee but as betweene an incendiarie and a robber, the one to fire the house and the other to rifte it. There was a time when the shewing of this canon (if it doe make for the bishop of Romes authoritie) wold haue greatly pleased the Roman bishops, namely in their great and longe conflict with the Bishops of *Aphrica*, even touching superioritie and command, during the full time, almost of three Popes *Zozimus*, *Bonifacius*, & *Innocentius* 1. presently after the *Nicean* counsell, who contended with them & denied it them. Then or neuer had that canon beene to bee shewed, had it bin at all, and fitter oportunitie to haue found it was neuer offered, But none of the Bishops of Rome, euer hard of the making of it, which is an vndoubted argument there was none such. On the other side wee haue testimonies both for the Canon, ever since it was made, that it was neuer altered, and beside the evidence of the truth in the verie language of it, we haue *Ruffinus* for 1200. yeares agoe, expounding of it, as wee doe.

But let vs compare their new patch, with the whole cloth, and see whether that that should fill it vp, do not take from the garment, and so the breach be worse; Let the ancient custom be kept thorough out *Egypt*, *Libia*, and *Pentapolis*; that the bishop of *Alexandria* haue the government of all these; for the bishop of Rome hath the like order. Likewise also in *Antiochia*, and in other provinces the priuiledges are to be kept to the archbishops. After their forgery we may read it thus: The sixt canon of the 318. fathers That the church of Rome hath alwaies had the primacie, let the ancient customes remaine, &c. After *Bellarmin* thus: The church of Rome hath alwaies had the primacie, let the ancient customes remaine thorough out *Egypt*, *Libia*, and *Pentapolis* that the bishop of *Alexandria* gouerne those provinces; because the bishop of Rome is accustomed so to do; that is because the bishop before the definition

of any counsell accustomed to permit the government of Egypt, Libia, and Pentapolis to the bishop of Alexandria; or accustomed to govern these provinces by the bishop of Alexandria. Having this liberty to do and say what they list, to adde or take away what they wil, they were to bee reckoned as simple and childlike, as now they are found fraudulent, and base; if they would ever yeeld to any authority, that is alleadged against them. But yet they shal not loose their labors, it shal be with them as with the Grecian artificers *eos anades esse, qui citharadi fieri non poterint*. Who were taken to be pipers when they could not attaine to be good plaiers on the harpe; and they shal be accounted Coblers and botchers, for faire and good worke they set vp none. I could cloy you with prooffe against them in this kind of dealing, but I wil only adde one or two more, and so an end.

Cicero pro L. Muræna. orat. 23. fol. 750.

Antwerpiz ex eudebat Ioannes Crinius. anno. 1541. Cypr. de simp. prælat. siue de vnit. eccles. Althe Apostles were equall.

Melecon Hard. art. 4. diuis. 6. fol. 239. Caus. 24. q. 1. loquitur dominus. Caiet. de rom. pont. instit. c. 6. tract. 3. c. 3. & de author. papæ & conc. c. 6. tract. 1. c. 1. Saund. l. 7. n. 46. fol. 262.

The ancient father and martyr S. Cyprian who lived about 2300. yeres agoe within 250. yeres of Christ, hath this sentence, *Hoc erat utiq; & ceteri Apostoli quod fuit & Petrus, pari consortio præditi & honoris & potestatis*. Verily the rest of the Apostles were the same that Peter was, indued with like fellowship both of honor and power. From which the Protestants argue that S. Cyprian knew no rule or dominion that S. Peter had over the rest of the Apostles, for saith he they were equal both in honor and in power and so hath shut out the bishop of Rome from hauing that sovereignty over the rest of the bishops of the church. Bishop Iustin his time without any mistrust, thought this authority of Cyprian strong enough (amongst others) to shew the ancient fathers minder in that point. Gratian who compiled the decrees, hath recorded this sentence of Cyprian, even in this forme that we lay it downe. Cardinal Caietane citeth it twice in two several tractes writing of the Popes authority, even as we do without any addition at all to it.

Saunders also in his visible monarchy argueth vpon this text of Cyprian for Peters supremacie over the rest of the A-

posses, but quote the text as we do, without the late addition added by the Jesuits; so that for our warrant wee haue al the ancient texts of *Cyprian*. The decrees of *Gratian*, the testimony of *Caietane*, and the allowance of *Sander*. Notwithstanding which testimony & witness, they haue of late found out a piece belonging to this text of *Cyprian*, which shall not only contrary the true reading, but even palpably & grosse cause him to confound & overthrow his own former words. They read it thus, *Hoc erant utiq; & ceteri Apostoli quod sunt Petrus pari consortio praeferat, & honoris & potestatis sed eundem ab unitate proficiscitur, & Primatus Petro datur, ut Ecclesia una monstraretur*. The rest of the Apostles were the same that *Peter* was, indued with like fellowship both of honor & power, but the beginning cometh from unity, And the primacy is given to *Peter*, that the Church might be shewed to be one. *Et primatus Petro datur*, and the primacy is given to *Peter*, hath been added ynto *Cyprian* of late becuse they saw the former words did quite overthrow them, and so in adding them they haue overthrowne ys and *Cyprian* too. Will they haue any man to thinke that *S. Cyprian* would say first. The rest of the Apostles were the same that *Peter* was, indued with like fellowship both of honor and power; and to adde presently, *And the primacy is given to Peter*. How were they the same? how were they indued with like fellowship both of honor and power, if *Peter* had the Primacy? Vnlesse such a primacy be ment, as notwithstanding will leaue them the same that he was, & so the same, that they shall be like in honor and power: such a primacy I hope they haue wit enough to discard, and yet any other primacy shall contrary *Cyprian*, and proue them forgers.

bellar. de. rom. pont. l. 1. c. 12. fol. 103. lege & lib. 4. c. 23. fol. 391. Et primatus Petro datur & the primacy is given to Peter

They are Masters of the presser beyond the seas, they compass sea & land to make a proeliterate, they spare no cost, shall we think that if the auncient manuscripts of *Cyprian*s text, had had that clause, that the first printed copies would haue wanted it? Would *Gratian* haue omitted it, in his decrees or *Caietane*

Dial. dial. 1. f.
123.

Rhem: annot.

Joh. c. 21. f. 230

Dureus. rat. 6.

fol. 286.

Fulk against

the Rhem. lo.

lo citato.

Rey. cof. with

Hart c. 5. diuis.

2. fol. 165.

Whit. cor. dur.

16. fol. 433.

101. fol. 24. di.

101. fol. 24. di.

101. fol. 24. di.

101. fol. 24. di.

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istane or Saunders, not haue scene the very words, that should point out the supremacy, it is hard so to thinke, & against former experiences. And yet doth *Alans Espe* in his dialogues. The Rhemists in their testament, *Dureus* against *Whitakers*, in defence of *Campion*, al which go along in that string, and holde in that addition, but most crookedly in so straight a cause. Doth not this iustifie the complaint of our me against them, who lay it soundly to their charge, that they from beyond the seas haue twenty such devils as these, to make their religion go currant, among their novices here in England? You haue scene in the former examples of the Nicene council, and *S. Cyprians* authority, how bold (without shame) they haue bin to adde vnto their texts, that which the original bookes had not. Nowe will I shew you with how great shew of diligence, they can handle other authorities when they do but seeme to make for them. The thing is this. The Ecclesiastical histories of *Socrates* & *Sozomene*, do make mention of certaine troubles, that befel vnto *Athenasius*, *Paulinus*, and *Marcellus*, *Asclepias* and *Lucius*, al Archbishops of great places in the East, who being exauiled from their churches, fled vnto Rome where *Innocent* was bishop, who bestowed himselfe as well as the time would giue him leaue, to see them restored to their seas, if possible it might be. This authority & record seeming to make for the bishop of Romes power and dominion, is garnished with glomous titles, and often alledged with great pompe, as if the matter were cleare, and to be received without further examination, that the bishoppe of Rome had supreme power on earth over all other bishops. *Ballarmino* alleadgerth it fowre several times, vnder fowre several titles, and in al fowre agreeth with himselfe; That *Athenasius* & the rest being deposed frō their seas fly to Rome, where *Innocent* for the dignity of his place, gaue them comfort and reliefe, and in plaine termes restored the to their bishopricks. First he alleadgerth it in the Chapter of proofes for the Popes monarchy, by the witnessse of *Greeke* fathers, because the

bellar. de rom.

pont. 1. 2. c. 15.

fol. 137.

1. By the wit-

nesse of Greek

fathers.

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fathers.

the historian *Sozomenus* who reporteth it, was a Greek. Next, for the authority which the bishop of Rome exercised, over other bishops, because he wrote to the Easterne bishops about them. Then in the chapter of appeals, because they came from the East into the West for succour. In the fourth place, he bringeth it in for the Popes authority over counsels, because the Easterne bishops had deposed the other in a coucell. It is a signe that *Bellarmino* would play the good husband with the whole peete, that can doe so much with such small rege. The first reporter of this is *Socratus* a Greeke writer, as wel as *Sozomenus* & before him in the history. He sheweth how that *Athanasius*, *Paulus*, *Alepius*, *Marcellus*, and *Lucius* being deprived of their churches, came to Rome the princely city, and certifie *Iulius* of their troubles. *Iulius* by reason of the prerogative of his church upheld their partes, writing his letters into the East, which they trusting vnto, go euery man to his owne home, and send the letters according to their seuerall directions. But those of the East tooke the letters of *Iulius* in skorne, & wil not be directed by him. After this the Emperour *Constantine* writeth to his brother, in the behalfe of them, desiring him to send those thither, who might render a reason before him of the iust causes of their deposition. His letters tooke none effecte, in so much that they make humble suit that another counsel might bee called, wherein both parties might be the better known. By the commandement of both Emperours a general counsell was proclaimed at Sardice a city of *Illyrium*. By the better part of the counsel is *Paulus Athanasius* and *Marcellus* restored to their bishopricks. Notwithstanding these things, *Constantine* the Emperour of the East deferred from day to day, the execution of his brothers request concerning the deposed bishops, wherefore he gaue him in choise, either to restore *Paulus* and *Athanasius*, and so accompt him for his friend, or else to heare the proclamation of open warre and so finde him as his deadly foe. The letters he sent were to this effect. *Thare*

2. Bell. v. ante.
1.2. c. 18. by his
authority ouer
other bishops.
3. Bell. v. ante
1.2. c. 2. by ap-
peales made
vnto him,
4. pel de conc.
aurel. 2. b. 17. f.
The first reporter of this
is *Socratus* a Greeke
histor. 1.2. c. 11. and al
You shall read
before that
they fled to
Constantine
the younger.
1.2. c. 2.
haco. conu. 2.
melix.
Cap. 14. 1.2. c. 12.
Constantine
Emperour of the
West.
Cap. 16.

Edictur con-
cilium genera-
le, idq; de sen-
tentia duoru
Imperatorum
Constantius
Emperour of
the East.
Cap 18.

The letters of
constance, to
his brother
Constantius.

the will of

quodam

obtemperare

and

non

They did not

conclude this

on the Bishop

of Rome: let

seri. rof. 1. 1. 1.

In fine episto

Helij Roma

ni episcopi ad

clerum & po

pulum Alexan

driam.

Sozomene of

the same mat

ter. 1. 3. c. 7.

His reports of

this same mat

ter.

Christian reli

gio came first

out of the east

Christian reli

gio came first

out of the east

Christian reli

gio came first

out of the east

Christian reli

gio came first

out of the east

remaining with me. Athanasius and Paulus who as I am credibly giv
to understand are persecuted for godlinesse sake; If thou wilt promise
me to restore them to their seats, & to punish severely such as have
injured them; I wil send the parties themselves unto thee; But if thou
wilt not accomplish these things as I require; I will that thou knowe
that I will come thither, and whether thou wilt or no, restore them to
their seats. Constantius understanding this, assembled many of
the Easterne bishops and demanded of them what were best
to be done. They answered, it were farre better to restore A
thanasius, than to raise deadly and mortal warre. Wherefore
the Emperour restored Athanasius, Paulus, Marcellus, Aselepas
and Lucius, every one to his bishoprick againe, so that by the
Emperours edict they all received their own sees, the citties
were commanded to entertaine them, with willing & cheere
ful mindes. Thus much briefly out of Socrates concerning the
troubles which befell on Athanasius & the rest of the Catho
like bishops.

What Sozomene reporteth (which is all the shew that Bel
larmine hath) of this matter, shal as breefly follow as the rest
is gone before. In his third booke & eleuenth Chap. he men
tioneth the same matter that Socrates did, in his second booke
& eleuenth Chap. That is the flight of Athanasius & others
from Alexandria and other places, to Rome, Julius his writ
ing letters in their behalfe, which he calleth his restoring of the
(even as in an other place he saith they deposed Pope Julius,
who yet was not deposed) Their answering of Julius letters
rethorically and ironically, telling him withal, that although
Rome from the beginning had bin famous and the Metro
polies for religion & godlines sake authors religionis Christia
na primū, ex Oriente uenisset yet the authors & founders of the
christian religio came first out of the East thither, & that Julius
in doing that which he did, had broke the laws of the church
in meddling with those that they had dealt against. In the
meane time new accusations were coined vnto Constantius,
which Julius understanding thought it not safe for Athanasius

unto like in Egypt, but sent for him to Rome, And wrote a Cap. 8. & 9.
 gaine to the bishops of the East, who met at Antioche reply-
 ing to the letters, and found fault with them that contrary
 to the faith of the Nicene counsel they had yndertaken new
 matters, and contrary to the lawes of the church, they had
 not called him to the counsel. For saith he, there is a law be-
 longing to the honor of Priesthood, which taketh those acts
 for voide, which are enacted without the consent of the bi-
 shop of Rome, the matter commeth to this issue, when *Julius* Cap. 19.
 saw that those things for which he wrote toake none effect, He is the issue
 of what *Julius*
 could doe. He
 brought the
 matter into
 the Emperours
 hand.
consans Athanasius & Paulus ad *Constantin* rescriues, hee bringeth
 the cause of *Athanasius* and *Paulus* vnto the Emperour *Con-*
stans, who did write vnto his brother both for the sending of
Athanasius his accusers vnto him, with request (in that man-
 ner as before you did heare) to see them restored himselfe.
 The conclusion of *Socratus* history concerning *Athanasius*
 and the rest, is the same that *Socrates* (before mentioned) was,
 thus: *Athanasius* returned from the West vnto Egypt: so did
Paulus Marcellus Aselepus, & *Lucius* recover their Episcopall
 seates, for by the Emperours letters they also had libertie to
 returne to their owne home.

There is a third historiographer who is very plentiful in
 reporting the troubles that befel on these bishops, and of *A-*
thanasius comming vnto *Consans* the Western Emperour,
 and his putting the Prince in minde of his fathers Acts; and
 of the great Council of Nice, which his father had called; &
 then instantly got the Emperour to write vnto his brother
Constantinus, wherein he warneth him to keepe inviolably the
 inheritance of his fathers faith. *Constantinus* moued with these
 letters, appointed a Council to be held at Sardice, & willed
 the bishops aswel of the East as the West to be their present.
 Whereby it is plaine stil, that, as the Emperour restored them
 in the end; so had they power to call and summon the coun-
 cels, and to appoint any meane which they thought fit, for
 the due hearing of the matter, till their owne full sentence
 came.

L. 1. c. 4. fol. 82.
ex Theod. ec-
cles lib. 2. c. 5.

1. 2. 3. 4. Hard.
y. Hard. art. 4.
cont. Iuell. fol.
111. b. & 117. b.
6. Dorm. 3. c. 6.
Iuell. fol. 64. b.
7. Pighius ec-
cles. hier. lib. 4.
fol. 269.
8. Cope, dial. 1.
fol. 55.
9. Stapler. re-
turne of vn-
truths against
M. Iuell. art. 4.
fol. 29.

came. And this is so plaine that Sanders in his visible monar-
chy saith *Magnus Athanasius nihil dubitavit Constantis Imper-*
ratoris Catholici fidem atq; opem contra Constanti Caesaris vim ac
perfidiam implorare. Athanasius the great doubted not to craue
and implore the trust and help, of the catholike Emperour
Constant against the force & trecherie of the Emperour Con-
stantius.

Now let the whole world iudge betweene our aduersaries &
vs, which of vs twaine haue more right vnto this question of
restoring of *Athanasius*, and the other Bishops. The history
is plaine *Iulius* authority was to weake to performe what he
thought to haue compassed, and therefore hee appealed to
the Emperour, who indeed did strike the stroake. Thus is
Bellarmines Fowre fold prooffe, proued to bee single fold and
poore; and yet is not this his case alone but of others before
him, *Hardinge*, *Dorman*, *Pughin*, *Cope*, & *Stapleton*, all of them
ioining in one to suppress the truth; & all of them alleadg-
ing the storie falsely and deceitfully; as though it had bin
done by *Iulius*, which was only effected by the Emperour.
And where, in the proesse of this tragedie touching *Atha-*
nasius, I haue opened (indeed of purpose, because the aduer-
saries should not easill) that *Iulius* alleadged a law in he ho-
nor of Preisthood, which ordained that those acts should be
void, which were made without the consent of the bishop of
Rome, which may seeme at the first sight, to make only for
his authoritie and soueraignty, excluding all others. It may
please them that shal so thinke to vnderstand withall, that
ouer the bishops of Christendome there were constituted &
appointed foure Patriarches of Rome, Constantinople, An-
tioche, and Alexandria, amongst which foure the Bishop of
Rome had the first place in order and sitting, when they did
meete together, but no definitive sentence to vndoe that
which they did, or to conclude without them, and this held
touching generall counsellis; and somethinge for the nomi-
nating of bishops, if need had bin, and not touching the bi-
shop

The fall of Babel.

111

shop of Rome only but also towards others of that fellowship, and thence sprang their letters of mutuall certificate each to others, touching that one faith which they all professed, as Gregory the great, seemeth to insinuate when he saith *Hinc est etiam quod quoties in quatuor principibus sedibus Antistites ordinantur, synodales sibi epistolas vicissim mittant.* Hence it is also that oftentimes we finde that men of chiefe authoritie are appointed to rule in the fowre cheife seas, & mutually they sende synodicall Epistles each to others *Cum multis sint Apostoli, pro ipso tamen principatu sola Apostolorum principis sedes in autoritate covaluit, quia in tribus locis vna est.* Although there bee many Apostles, yet for the principalitie, the seate of the prince of the Apostles was cheife in authoritie, which authoritie in 3 places is equal. For he (Peter) exalted the seate wherein he vouchsafeth to abide, and ende his life. Hee also beautified the seate, vnto which he set the Evageliste (Mark) his disciple. And he established the seate, wherein he late seven yeares although he remoued from thence. And other mens consents were established by law to bee had aswell as the bishop of Rome as we may read in the same history of *Sextus* that the counsell holden at Ariminum was condemned because neither *Vincentius* nor the rest to whom it belonged aswell as the bishop of Rome (though his minde should haue bin knowne before other) had not agreed vnto it. It is moreover read againe in plaine termes in the diuision betwene *Sisinius* and those of *Cyzicum*, they appointing one bishop and he nominating another, *Hec ab illis factum est neglecta illa lege qua nobis nequis episcopus designetur absque sententia & autoritate Episcopi Constantinopolis.* This they did saith the storie because they neglected that law which commandeth that no bishop be appointed, and ordained without the consente of the bishop of Constantinople, so it appeareth if the businesse concerning the whole church were handled the altheit knowledges and mindes were had and knowne in it, if it concerned any particular part therof, then the particular bishops of

Gregor. 1. 7. c. 2.
pisc. 53. ex sadi.
vil. mon. 1. 7. fo.
358. & Stapl.
Princ. fidei
doct. 1. 4. c. 20.
fol. 149.
Greg. 1. 6. epil.
37. ex Sand.
visib. monar. 1.
7. fol. 210.
The dignity in
the 3. patriarchal
seats is equal.
Rome.
Alexandria.
Antioche.
Soz. 6. 1. c. 23.
Sanders abuseth
this place
alledgeing
so, as if the consente
only of
the bishop of
Rome were
required. De
claud. David.
1. 4. fol. 88.
Socrat. eccles.
hist. 1. 7. c. 28.
Noe bishop,
ordained
without the
consent of the
bishop of Constantinople.

T

the

1. Bellar. de
Rom. pont. l. 2
c. 13. fo. 233. ex
Theodore. ec.

cl. h. l. 5. c. 9.
is abused as
well as the rest
By command-
ment of the
Popes letters
saith Bellarm.

2. Bellar. de
conc. & ecclel
l. 1. c. 13. f. 60.
By the Popes
letters they
came to Con-
stantinople.
Amost im-
pudēt vnto such
shamelessly a-
vouched.

3. Bel. de conc.
& ecclel. l. 1. c.
19. fo. 83. & 87.

The bishop of
Constantino-
ple was presi-
dent,
if the bishop
of Rome or
his legat, must
needs be pre-
sident of coun-
sells; then this
counsel lacked
a president, or
otherwise it
must appeare
that Nectarius
was his Legat
or deputy,
both which are
absurd to think

the prouince, and the patriarch yeilded therunto & the Em-
perour aboue al to bridle and call all to accompt.

You shal further see their sincerity in alleading the histo-
ries by an other exāple about the bishop of Rome's supreme
power, out of the ecclesiasticall historie also. The second ge-
nerall counsell in their Epistle to *Damasus*, which is extant
in Theodore. doe say that they came to the citie of Consta-
ntinople *ex mandato literarum pontificis* by commandement of
the Popes letters sent vnto them by the Emperour, And there
also they confesse the church of Rome to bee the head, and
they the members. This saith *Bellarmino* in his first report of
that historie. In the second place, he bringeth it in for proof
of the Popes authority in calling of generall counsells, Theo-
dore. reporteth (saith he) that the Emperour *Theodosius* did
not so much call the counsell at Constantinople, as that hee
set the letters of *Damasus* the Pope to the bishops, by which
letters the counsell was summoned; For so write the bishops
gathered together in the counsell, vnto *Damasus* the Pope,
*mandata leguntur literarum superiore auno à vestra reuerentia ad
sanctissimum Imperatorem Theodosium missarum*. That by let-
ters receaued the last yeare from your holynesse (meaning
the Pope) sent vnto the most holy Emperour *Theodosius* wee
prepared to take our journey to Constantinople. Although
therefore saith *Bellarmino* *Theodosius* called the counsel yet he
called it by commandement of the sea Apostolike. In the 3.
place hee bringeth this same example for the presidentship,
and cheifty of the bishop of Rome in counsells. In the second
counsel held at Constantinople (saith hee) it is certaine that
the Emperour sat not cheife, but only sent the letters of the
bishop of Rome, to the rest, by which they were called to
the counsell. And it is certaine (saith he) that the Roman bi-
shop was not president but *Nectarius* the bishop of Consta-
ntinople, the reason wherof is, because the bishop of Rome was
not there, nor any Legate for him, for *Damasus* the Pope had
called the bishops of the East to Constantinople; But from
thac

that place he would have had them come to Rome, that so
at Rome there might have bin a full & plenary counsell both of the
East & West bishops. But if Damasus had beene there without
doubt he had sat cheife, as appeareth by their Epistle to Da-
masus, *Ubi illi Damasus* & *ut caput suum agnoscerent*; & *ipse filius*
eos vocat, wherin they acknowledge him for their head; and
he calleth them sonnes, so much for Bellarmine.

How boldly
are these vn-
truthes avou-
ched?
4. Saund. 1. 2.
fol. 41.

Saunders in his Visible monarchy, maketh a brieft of this
matter thus. The fathers that were (saith he) gathered togi-
ther, in the second general counsell holden at *Constantinople*,
when they were vrged by Damasus the bishop of Rome to
come thither, amongst other causes why they coule not so
do, brought this for one, That by the letters of the same Da-
masus written to the Emperor *Theodosius*, they were appoin-
ted only to prepare themselves for a journey to *Constantinople*,
And that they had brought the consents of the bishops who
remained at home in their provinces with them of the cele-
brating of that one counsell. Sanders againe in an other place,
preambulateth from the matter before hee come to it, thus,
Although the consent of the bishop of Rome alwaies had be-
obtained, did confirme the summoning of a general counsell,
yet that in a great matter no error should creep in, it was the
order that the Pope should send his letters to the Emperour
touching that matter, and then the Emperour having recei-
ved those letters, did by his own letters assemble the bishops
wherevpon the bishops assembled at *Constantinople* do write
vnto Damasus in these words, you did send for vs as for me-
bers of your owne body, by the letters of the most holy Em-
perour to come vnto the counsell which is gathered together
at Rome by the wil & pleasure of God. And a little after. By
the commandement of letters from your holinesse, sent the
last yere vnto the Emperor *Theodosius* after the counsell held
at *Aquila*, wee prepared our selues only for our journey to
Constantinople. It therefore appeareth (saith Sanders) from this
testimony. That there were two Councils holden at once,

much more
noted

By the Popes
letters they
came to Con-
stantinople.

5. Sand. decla-
re David. 1. 4.
fol. 81.

The consent of
the bishop of
Rome.

As who shuld
say the Pope
commanded
the Emperour
to summon
counsell.

one at Rome, the other at Constantinople, and to both of them the Pope sent for those bishops by the letters of the Emperour. Thus much from Sanders in that place of that matter.

Stapler. ret.

o. w. m. u. h. s. a. r. t.

4. fol. 139.

Letters from
your honor.

Bellar. thirle.

Saund. twice

already.

Stapler. once.

7. Sand. de vi-

fib. monat. 1. 7.

fol. 312. num.

145. 146.

The whole

masse of false

hoods disco-

uered.

The Easterne

bishops write

to all the bis-

shops of the

West, and so

the letters go

in the plural

number.

D. Stapleton an other of that side, maintaining the Popes sovereignty, is no more abashed to abuse the history than those other have done in the places going before; For saith hee, Those bishops of Constantinople doe write vnto Damasus the Pope, and shewing a cause of there not coming to Rome, do further say vnto him, *That they had assembled themselves but lately at Constantinople by the late letter of your honor sent after the counsell holden in Aquileia the most Godly Emperour Theodosius, which was the reason why they could not come to Rome.* Now touching this present matter (saith he) the bishops here doe witnesseth that to that counsel of Rome the Pope called them, *by the letters of the Emperour, not as a warrant (they haue no such word) but rather as a meane.* For they witness he calleth them as his *proper members.* This is the first canvasse they haue had touching this place of Theodores; The seauenth set downe by Sanders in a thirde place of his booke, will quite overthrow both himselfe and them, being inlightened a little by the history, which they al haue most shamefully abused: For in this third place of his hee hath bewraied their shameful dealing. There he confesseth that the Bishops of the East, did write to other bishops of the West, and namely to Ambrose, as well as to Damasus, & not to him alone (as hitherto they al made vs beleue they did) and there he confesseth more over, that the Easterne bishops receiued a letter from the Western gathered together at Rome, in which letter they were praied to come thither: and that in their answer back, they declare that *all the western bishops sent for them by letters from the most holie Emperour.* But (saith he further) it appeareth from this place, that the first beginning of a general counsel is the bishop of Rome, but the meanes which the Pope useth in that matter is to call them by the Emperours letters.

This is all their report that I finde of this matter. I would

now

now but aske them this question, whether they tell vs. *how much*, because they beleene it, or beleene it because they tell it vs? If they tell it vs as beleeuing it themselves, we can say no otherwise of them, than of him that did accustomē to tel lies so fast to others, that in the end he tooke them for truthe himselfe: if they beleene it because they tell it vs, our incredulity in this case shal do them good, in aduising thē not to beleene that wee will any more take the reporte of any such matter vpon their words; so that if our deniall wil profit them, I assure thē, I will not credit them in any thing without due euidence of the iustnesse of it: And therefore I giue them the counsell in the Poet *quoniam id fieri quod volunt, non potest, uelint id quod possit*, since they cānot haue what they would, that they would take what they may; But they answere they would haue nothing but the Bishop of Romes supremacy, I say again as the Poet saith in that place, it were much better for thē to leaue that fantasie, rather than by this palpable fraud to go about to perswade it. Althier inferences from that text of *Theodoros*, are false and merely suggested, either of the Popes power in calling that counsell of Constantinople; or of their writing to Damasus, & anlie to Damasus, or that they called him their head, or that they confessed themselves his proper members; as they haue abused the history.

The writing which the bishops of the East sent to them of the West, is called, *Libellus Synodicus à Concilio Constantinopolitano ad Episcopos missus*. The Council of *Constantinople* declaration sent vnto the Bishops. The superscription is, *Dominici honoratissimis & cum primis reverendis fratribus ac collegis Damasus, Ambrosio, Brittoni, valeriano, Achelio, Avemio, Basilio, et cæteris sanctis Episcopis*. To the most renowned, and most especial reverend brethren and fellows *Damasus, Ambrose, Britton, Valerian, Achelius, Avemius, Basil*, and the rest of the holy bishops gathered together in the famous city of Rome: The holy councill of Catholike bishops gathered together in the famous city of *Constantinople* send health in our Lord. *Nunc*

Terza Eunoe
act. 2. scen. 1.
Nihil aliud
quam Philu-
menam volo.

The true re-
port out of
Theodore's
coll. of 1735
is not mobit

Reverend brethren & fellows,

Ter. in Eunuc.
act. 2. scen. 2.

quid uant hic quod uultis, uidet Bellarmine? Is there any thing here o *Bellarmino* that thou wouldest not see? Yes, neither me nor that which I haue brought. Where do they write to *Damasus*? Where do they acknowledge him the head, & they the members? Where be the letters sent for his honor? All this, like religious and loving fathers to the Church of God they confesse each to other, because they consented in one catholike doctrine, & were of one Catholike church, (though di-
 Ephes. 4. 5. uided by East and West,) whose head is Christ as S. *Paulo* saith, *One Lord, one faith, one baptisme*. But if you wil speake of what they were in respect of themselves, and their authority

Soz. 6. 1. 6. c. 23.

Soz. 6. 1. 6. c. 23.

Qui Romani
ditioni subijci-
untur.

Socr. 1. 4. c. 24.

Soz. 6. 1. 4. c. 14.

Patres nostri,
Fidem nostrā
cinxere.

Soz. 6. 1. 4. c. 14.

over each other, *they were brethren and fellowes*. And this *Damasus* himselfe knew wel enough (although these men defile their consciences for him) when he and other bishops of Italy, did write vnto the bishops of *Illirionum*, *That it was meete that all the bishops belonging to the Roman jurisdiction should agree in one*. And great Marvaile it were that *Damasus* should be so suddenly growne potent, and masterfull over the bishops of the East, when it appeareth that *Ursinus* durst checke with him for the Popedom; as *Felix* did with *Liberius* who went next before him, which contention the councill of *Syracuse* determined willing them to be bishops both together.

Now touching the termes of *Father & Sonnes* which these men catch at for *Damasus* behoofe; It is cleare in the letter that *Damasus* and the western bishops with him, do say of the Niceene councill, *that they were their fathers*, & that their decrees had armed their faith, against the weapons of the Devil. If the Popes Sovereignty had bin without limit, and ouer al; it had bin a very harsh phrase to haue named the Roman jurisdiction as *Damasus* and the rest do. Againe, this same councill held at Rome, by *Damasus*, was at the same time with that other of *Constantinople*, & vnto which *Damasus* summoned and called those of the East, how came it then to passe, that both they could shift themselves from their obedience to *Damasus* and not to come; and haue their councill held at

Gen.

Constantinople, whereat neither Damasus nor any for him was present, to be celebrated by so famous a name as *The second generall counsell*, and so remaineth vnto this day, rather then that other of his at Rome, if Damasus were so great at that time, as they would make vs beleue he was.

Furthermore, whereas they simper so much about Damasus forsooth of *Calling the counsell at Constantinople*, they cannot tell whether it was done by his advise, or by his authoritie, or whether he did it at the Emperours request or the Emperor at his; or whether their powers were equal, so well haue they conned their leere, yet is it plaine by the Ecclesiastical history that the Emperour called and summoned it. *Imperator noster la mora interposita, concilium Episcoporum, ipsius fidei amplectentium, convocauit.* The Emperour admitting no delay called a counsell of Bishops, imbracing the same faith which he did, whereby the faith of the Nicene counsell might be strengthened, and a bishop of Constantinople appointed. Here is no sharing of authority in this point betweene the Emperour and the bishop of Rome as Sanders would make vs beleue, *ut ita Papa atq; Imperatoris convocatio una eademq; esset*; that so the Popes summoning and the Emperours might bee but as one act.

Search all antiquity for these 1300. yeares, ever since the first famous general council of Nice, and neuer heare of that practise, except in some petite-graund counsels of their own of late yeares, such as that was of Trent. And where also Sanders in the procelle hereof would make vs beleue, that in those times the bishop of Rome was the first original cause of calling counsels, but the meane whereby he effected that calling was the Emperours greatnesse by his summons, (as also Stapleton beareth vs in hand, in the places before cited) it is mere abuse and absolute forgery without either sense or colour. For he telleth vs presently, as if he would purposely frustrate, al that himselfe had said, that Leo the great did write vnto the Emperour Anastasius thus, *Pope faciam a gloriosissima*

Theodosius called the counsell at Constantinople, anno 383. Socrat. eccles. hist. l. 3. c. 8.

The Popes deede and the Emperours al one.

Ita vt prima generalis concilij causa sit Romani episcopi hoc est, primi pastoris convocatio.

Moris fuit vt Papa literas de ea re ad imperatorem daretis vero papa literas accepit, etia per suas literas Episcopos convocaret.

clawen.

Leo epist. 44.
ex Saund. de
clauē David.
1.4. f. 81. & de
visib. mo 1.7. f.
346.

The bishop of
Rome desired
the Emperor
to deferre the
Counsell.

Staplet. ad E-
liza. reg. An-
gliz in epist.
præfixa ad
Bedā. in ang.
serm.

Bellar. de cōc.
& ecclē. 1. c.
19. fol. 88. 89.

Leo epist. 58.
ex Saund. de
visib. mon. 1.7.
fol. 352.

Vide Stap. rer.
of vntuētis a-
gainst M. luell
art. 4. fol. 142.
143.

The last point
touching the
succession of
the Bishops of
Rome.

*elementis vestris, et hanc quam pro recuperanda Orientalis ec-
clesia pace a nobis etiam petitam necessariam indicissis, aliquantisper
differrī ad tempus opportunum iuberetur.* I desired of your most
excellent Maiesty; that you would commande that that sy-
node which you thought necessary to be holden for establi-
shing of the peace of the East church, for which I also made
suit might haue bin for a little while deferred to a more cō-
venient time. And this was touching the great general cou-
sell of Chalcedon, which *Martianus* the Emperour summō-
ed, being often moued therunto by *Leo* the Pope, and not
only summoned it, but was also present, and not only presēt
but sat in the first place, and late so *ad confirmandam in fidem*, to
confirm the faith, as before him the good Emperor *Constā-
tine* did. And when his Maiestie was not disposed to sit any
longer, hee left certaine of his secular Princes to sit in his ab-
sence. And when the counsell was ended hee willed *Leo* to
direct his letters to al the bishops that were present, to signi-
fie his consent and allowance to the Articles of faith which
they had decreed, which hee willingly performed least any
should take occasion to stumble through his default. If the
Popes owne wil and purpose were the first & original cause
of counsell, and that the Emperors duty was but to signify
to the bishops, when hee had receaued order from the Pope;
Then are they false that tell vs (and it is they that tel vs) that
the Emperour summoned it, and that the Pope obtained so
much from him by intreatie, & when the summons was gon
out, his holinesse prayed it might be deferred, and could not
obtaine his request. Hardly can it be said that the Emperor
and Pope were equal in authoritie at this time, seeing the
Pope by intreaty sought that of the Emperour, which had
the matter bin as they lay it downe hee might haue compas-
sed by his owne power without him. Let this suffice for these.
Now for the last point wherof I intended to speake. *Zo-
barius*, which was touching the succession of the bishops of
Rome, for these many hundred yeares, of which you said at
the

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the beginning you had a table, because I doe imagine that your table is but a bare table of names, without any touch either of the doctrine they taught, or opinion they held, or of the incertainty of the order of their places, or maner of coming into that see, whether lawfully or vnlawfully, you shall therefore haue a tast of the weaknes of that great pillar where you must leane, if you wil be a Romanist. *Ex successione incertissima incertior fides.* From an vncertaine succession, is no certaine trust to bee drawn, and more wisdom were it for the to cleare the doubts of their owne evidences then to call other in question for theirs. They cry nothing but succession, succession, as though their succession were as Davids sling & their bishops had been as so many choise stones in the scrip, which were able to coquere a mightie oppugner; but it hath rather proued like *Sauls* armour buckled to David, more cumbersome then safe for David to weare or for any to trust vnto, *Successores omnes cupiunt esse, imitatores pauci, utinam tam vigilantes reperirentur ad curam, quam alacres currunt ad cathedram,* saith *S. Bernard*, They al desire to be the successors (of *Peter*) few to bee followers, I would they could be found to bee as watchful in the charge, as they runne willingly to the chaire. Graunt them but to sit at Rome where *S. Peter* sate, and for any beleife, doctrine, abilitie to teach, vertue, godlinesse, or almost common honesty, they care not for any. We be plainly taught saith *D. Hardinge*, that albeit the successors of *Peter* Christs Vicars in earth, be found blame worthy for evil life, yet we ought not to dissent from them in doctrine, nor sever our selves from them in faith. For as much as notwithstanding they be evil, by Gods prouidence for the surety of his people they be compelled to say the good things that be good, and to teach the truth the things they speake not being theirs but Gods, who hath put the doctrine of verity in the chaire or seate of vnitie. Which singular grace commeth especially to the see of *Peter*, ether of the force of Christs prayer, or in respect of place and dignity which the bishops of that see hold from Christ

Examine their succession vpon these pointes,

Bern. in conc. Rhem. f. 361. b.

Cont. Iuell. art. 4. fol. 113. 114.

The Popes be compelled to say the good things they do say.

The Popes compared to Balaam & Caiphas

Annot. in Luc.

c. 22. v. 31.

Liberius

Marcellinus

Honorius.

They knowe wel that worfe che the se haue sat in that seat.

Stapl. returne of vntutues

art. 4. f. 111. & 116.

Bitont. in ora.

Conc. Tridét.

ex Duræo cō.

tra Whit. rat.

7. fol. 369.

Supplic. anno

1604.

Wicked liues in the cheife rulers & professors of their religion.

A manifest contradiction in the petition.

Christ, as *Balaam* could bee brought by no meanes to curse that people whom God would to bee blessed. And *Caiphas* also prophesied, because he was high bishop for that years and prophesied truly, being otherwise a man most wicked. And therefore the evil doings of the bishops of Rome make no argument of discrediting of their doctrine, nether ought the evil liues of the bishops of Rome, to withdrawe vs from beleeuing and following the doctrine preached and taught in the holy church of Rome. The Rhemists will cōfesse more of their Popes, *Liberius* (saie they) in persecution might yeeld, *Marcellinus* for feare (of death) might commit Idololatrie. *Honorius* might fall into heresy, and more then all this some Indas might creep into the office, yea and al this without prejudice of the office and seate. We doe say that the Pope may erre (saith *Stapleton*) and hath erred both in faith and maners touching his owne private person. Let it be true (saith he againe) that many Popes haue forsaken the faith, yea and Christ too, because of their wicked liues & haynous deeds. *Cornelius* bishop of Bitonto, in his oration to the holy council of Trent, spake bitterly to this purpose, *Unam à religione ad superstitionem, à fide ad infidelitatem, à Christo ad Antichristum, à Deo ad Epicurum velut prorsus unanimes non declinassent.* I would to God (saith he) that they had not altogether declined from religion to superstition, from faith to infidelity, from Christ to Antichrist, and from God to Epicurus. The penners of the late supplication to the Kings Maiestie in the behalfe of the papists could not hide this truth, that the wicked liues of several the professors, and cheife rulers of their religion, could not hetherto, nor shal not to the worlds ende, either extirpate or darken the visibilitie of their Church: & yet very wantonly in an other part therof, they say cleane cōtrary, that the professors & spreaders of their religion were alwaies of a knowe holy life and semblable death.

Here haue they gained a manifest contradiction to themselves, or must confesse that by the cheife rulers, and professors

of their religion, they do not meane the Popes. Thus much you see by their own confessiō, that in extolling their Popes in general, they wil allow thē to be Idololaters, heretikes, or men of monstrous and beastly liues, so they get but into the chaire al is wel: be they like vnto *Iudas, Caiphas*, or to whatsoever accursed miscreant else he is in the place they care not; as though that having once gotten thether, *he were bounde to perfect and season himselfe thoroughlie of all those vices which before he had by nature.* And so make murder, adulterie, incest, conuersion, rapine, theft and such like, no vice but a certaine disease vncurable, to follow him that shal sit there, as *Verris* friendes did cal his theft, *his disease*, as though it had bin hereditarie. And on such Popes as these doth he that gathered your table tel you, that Christ did build his church, and to them he committed his lambes and sheepe to be fedde, euen by their owne description to *foxes and walues, traitors, and Apostates*, for, for these many hundred yeares they haue bin no other. The first of those texts in your table viz: the 16. of *Matthew*, where it is said, *Thou art Peter and vpon this rocke I will build my Church, and the gates of hell shal not preuaile against it: And I will giue vnto thee the keyes of the kingdome of heauen, &c.* is to short to reach whether you would haue it; for in the same chapter it is said by Christ to *Peter* againe, *Get thee behinde me Satan, thou art an offence vnto mee, because thou understandest not the things that are of God, but the things that are of me.* Now because this later rebuke should nothing preiudice the former grant, but that stil *S. Peter* should alone be the *Rocke*, and foundation on whom the Church was built, and also haue the keyes, and consequētly the Popes from him; *Bellarmino* bestirreth himselfe earnestly and mainely, to purchase those priuiledges, & yet keepe the text sound and not wronged. First therfore (he saith) that when Christ said to *Peter*, *vade post me Satan, Get thee behind me Satan*, he was not thē the foundatiō, for in that place Christ did promise that, which he gaue him after his resurrection. When we obiekt the other text of *Matthew* c. 18.

quiq; ea vitia quæ à natura habebat cuius studio & artificio quodam malicie condidisset. Cic. pro Cluentio.

Furtum verris amici morbum appellarunt. Cic. l. 4. in verrem.

The examination of the table. Mat. 16. 18. Cap. ibid. 23.

De nom. pont. l. 1. c. 10. f. 90. S. Peter was not yet the foundation. Ob.

Mat. 18. 18.

Sol. for al the Apostles, aswel as for *Peter*, where Christ said to them al, *what soeuer yee binde on earth shal be bound in heauen, &c.*

He answereth, That nothing is there giuen to the Apostles, but *that power only, promised, explained, and foretold*, which the A-

Reply,

Ibid. c. 12. fol.

103.

Whatsoeuer was promised to Peter in the 16. *Matth.* was performed to all in the 20. & 21. of *John.*

postles and their successors should afterward haue and exercise. We reply, if neither in that place were the *keies* giuen to the Apostles, but only promised, in what place then are they giuen? I answered (saith he) They are giuen in the twentieth and one and twentieth chapters of *S. Iohns* Gospel. Thus hath *Beltermine* confessed, that whatsoeuer was promised in the 16. of *Matthew*, as it were to *Peter* alone, or in the 18. of *Matthew* to all the Apostles, was performed both to *Peter* & to them al in the 20. and 21. chapters of *Iohn*, which concession & free grant, although it overthrow both what he would say else where, & al other his fellowes in this question of *Supremacie* for the Pope: yet doth he afterward further enlarge it thus.

Bellar. de Roman. pont. l. 4. c. 23. The Apostles had their authority from Christ even the same that hee had of his father.

That the Apostles received al their iurisdiction & power immediatly from Christ, it appeareth from the words of Christ, *Iob. 20. As my father sent me so send I you*, which words the ancient fathers *Chrysostome* and *Theophylact* do so expound that they do plainly say, *That the Apostles were made Christs Vicars*, yea that they did receive the very office and authoritie of Christ, *Cyrill* addeth vpon this text, That the Apostles, were properly created Apostles and teachers of the whole world, and that we should vnderstand that in the Apostolike authority al ecclesiastical power was contained, therefore Christ did adde, *As my father sent me*, surely the father sent his son indued with ful power. Where you see that the same thing is giuen to the Apostles by those words *I send you*, which was promised to *Peter* by those *I wil give thee the keies*, & was afterward shewed by those, *feede my sheepe*. Thus farre *Beltermine*, by whose testimony and grant it appeareth, that the rest of the Apostles had as much power in the Church, or ouer the Church, as *S. Peter* had; and consequently other bishops in their seueral places, wil haue as much as the Pope ex-

ven by those places of scriptures, which they would chal-
lenged to make most for them. Thus much I thought good
to shew you touching the glorious title of your table. Now
for the order. The first is *S. Peter, Linus, Cletus, Clemens, Ana-*
cleus, Evaristus, Alexander, Sixtus, Telephorus, Higinus, Pius,
Anicetus, Soter, Eleutherius, which is the fourteenth in num-
ber. By the histories and most ancient fathers, this succession
is at first disordered and interrupted. *Clemens*, saith that *S. Pe-*
ter when death did draw neere appointed the Romane Bi-
shopricke vnto him, *Dorotheus*, (as *Bellarmino* also telleth vs)
doth place *Linus* next after *S. Peter*, & yet *Damasus* who was
bishop of Rome, and wrote thereof, saith that *Linus* died be-
fore *S. Peter*. *Tertullian* placeth *Clemens* after *S. Peter*, and so
doth *S. Ierome*. *Optatus*, and *S. Augustine* put *Linus* next *Peter*
and *Clemens* in the third place; *S. Augustine* mentioneth not
Cletus at all, but vtterly discardeth him; so doth *Optatus*, *Epi-*
phanus readeth them thus *Peter, Linus, Cletus, Clemens, Irenaeus*,
who is ancientser then any of those before, both leaueth
out *Cletus*, and bringeth *Clemens* after *Anacleus*. It appear-
eth further by *Irenaeus* & *Eusebius*, that they tooke *S. Peter* no
more for a bishop of Rome then *S. Paul*. The church of Rome
(say they) was found by the two most glorious Apostles *Peter* &
Paul; and so in his catalogue reckoneth them; And the how
doe you reconcile your table to *Irenaeus*, who maketh *Eleu-*
therius to bee the 12. but if you take in *S. Peter* for one; and
Cletus for an other, you then make *Eleutherius* the 14. which
is gaine said by *Irenaeus*, in whose time *Eleutherius* lived, and
whom by name he calleth the twelfth. To confirm this truth
the Rhemists themselves confesse, that the Church of Rome
was founded by *S. Peter*, and *S. Paul*. And further they tell
vs that *Prudentius* the christian Poet calleth them both *Prin-*
cipes Apostolorum princes of the Apostles, giving that title e-
qually to them both; and they themselves call them *the two*

The order of
their successio.
Stapl. returne
of vnrulhis.

art. 1. fol. 12. b.
callecth Alex.
der the 5. pope
after Peter. &
here he is the
7.

L. 7. consist A.
post. c. 46. ex
Bellar. de Ro.
pont. l. 2. c. 4.

f. 192. 193. 195.
Damasus in
Pontificale.

Tertullian,
Ierome.

Optatus.
Augustine.

Epiphanius.
Irenaeus l. 3. c. 3.

Euseb. eccles.
hist. l. 3. c. 4. &
l. 4. c. 1. &

l. 5. c. 6. & Bell.
de Rom. pont.

l. 2. c. 15. & l. 1.
c. 27.

Vterq; Aposto-
lus Romanam

ecclesiam fū-

dauit et gu-

bernavit.
Annot. 2. Gal.

v. 7. fol. 300.
In their table

and notes at
the end of the

Acts of the Apostles & Bellarm. de Rom. pont. l. 2. c. 4. fol. 192. Sanders de visib. mon. l. 7.
222. 223. 224.

Peter & Paule
founded the
church at
Rome.

S. Peter often
absent.

The first 300.
they were all
martyrs.

Elay. 4. v. 23.
After the first
300. yeeres.

Strife about
Felix. Ecclethier. 1.4
v. 8.

Bell. de Rom.
pont. li. 4. c. 9.
fol. 502.

principall Apostles, and the two cheife Apostles. The like appeareth also from Epiphanius that ancient father, who saith *In Roma fuerunt primi Petrus & Paulus Apostoli, ydem & Episcopi*. In Rome were the two Cheife Apostles Peter & Paule, and they were bishops also, Cyrillus also calleth them *Præsides ecclesie*, Presidents of the church. And touching his bishoplike residence there 25. yeares, as they say hee saie, they are faine to extenuate the time, because he was seldome found there, & say he was often absent from the cittie. Thus it appeareth that the Church of Rome was founded aswell by S. Paule as S. Peter, and that he had the title of Principall, Cheife, & First Apostle as well as Peter. Thus much from an essay of the order of the first 12. But touching the men, we confesse them all good & godly martyrs for 300. yeares together, to the nūber of 300. or there about, although Marcellinus in the persecution vnder the Tirant Dioclesian did for feare of death offer sacrifice to Idols, yet repenting he died a Martyr. Sone vpon this, it pleased almighty God to send ease to his Church in making her cheife enemies, her dearest friends, Then began Kings to be her nursing fathers, & Queenes to be her nursing mothers. Then first called he Constantinus surnamed the Great to the knowledge of the truth, of a Pagan becoming a Christian, putting downe Idololatry, and erecting the true service of God. Vnder him and his sonnes there liued the Romaine Bishops Melchiades, Siluester, Marcus, Iulius, Liberius, and Felix. There is much strife in the church of Rome at this day, about this Felix, some of them reckoning him for a Pope and some putting him out. Albertus Pighius saith, they that register him for a Pope bewray their own ignorance. Bellarmine saith, their church worshippeth him as Pope and Martyr. The strife betwene them two about Felix, groweth about Liberius, who was Pope next before him; This Liberius in his banishment vnder Constantinus the Emperour did subscribe to the Arrian heresy, and so in his absence out of the Citty, Felix was Pope in his roome. Thus much doth Bellarmine

mine confesse of *Liberius*. And because *Pixius* most impudently denieth that he subscribed, therefore he shutteth out *Felix* from being Pope at all. D. *Genibrard* cannot tel what to say directly on this *Felix* part. First he telleth vs that *Ammianus Marcellinus* in his Chronicles did passe by him as suspected of heresie, and *Onuphrius* (one that wished as wel so the sea of Rome, as wel might be) maketh him a schismatike, and an vnlawful Pope, for *Liberius* over liued him, & obtained the place alone. But other more truer (saith he) do report that he was Martired in a tumult by the *Arrians*. And yet in the next words he saith that *Felix* was appointed by *Aetius* the disciple of *Eusebius* into the place of *Liberius*, and held for an *Arian*. But such was the force of the Chaire, that it would rather hold a Martyr Pope, than an heretike Pope, or one that should favor the heretikes. Thus farre *Genibrard*. *Alphonse de Castro*, maketh no question, but that *Liberius* was an *Arian* heretike. *Andradus* is content that we should cal him *iconfessant*, faithlesse, or *unjust*, but in no case an heretike. *Fasciculus Temporis*, saith he was the first infamous Pope. If you desire more of these two Popes *Liberius* and *Felix*, read or cause to be read vnto you *Platina* who wrote the liues of the Popes, and *Onuphrius* annotations on him; and *Austatinus Bibliothecarius* on the same argument, set out by theselues not aboue three yeeres since; and you shal see diversity enough.

After those followed *Damasus*, *Siricius*, *Anastasius*, *Innocentius*, *Sozimus*, *Bonifacius*, *Celestinus*, *Sixtus* 3. and *Leo* the great. There was a schisme then in the Church of Rome, betwene *Damasus* and one *Ursinus* or *Ursinians*. But *Damasus* obtained, yet not without bloud. *Siricius* was the first that in the west parts forbad priests to marry, as *Polidoro Virgil* alleadgeth out of *Gratian*, wherunto *Bellarmin* is now fairely come, *That it is not forbidden by the law of God that Priests should marry*. *Innocentius* the first, held and taught a dangerous errour, that is, That it is necessary to saluation for infants to receiue the *cō-ric*, l. i. c. 18. f. 92. Aug. epist. 93. & l. 2. ad Bonif. cont. 2. epist. Pelag. c. 4.

Chron. l. 3. fol. 574.
Ammianus Marcellinus Comes.
So was Marcellinus martired, yet he fell before.
They were wont to tell vs that Christ praised for Peter, but now they tel vs, he praised for the chaire he sitteth on.
Contra hær. l. 1. c. 4.
Defen. Conc. Trid. li. 2. fol. 244.
Fasc. Temporis in liberto.
Platina in hær. Annot. Onuphrij.
Aust. Bibl. in Lib. & Fel. About the yere of our Lord. 370.
A schisme at Rome betwene Damasus & Ursinus.
Polid. Verg. de inven. reru l. 5. c. 4. f. 401.
Bellar. de cle-

nation, contrary to Saint Pauls rule, that none should receive, but those that are able to examine themselves, and contrary to the doctrine of the Church of Rome vnder Pope Sixtus in the Tridentine counsell which accurseth those that thinke the Eucharist is to bee given to infantes before the yeares of discretion; so that the Apostolicall seate, in one of these two must needs erre. In *Sozimus*, *Bonifacius*, & *Celestinus* time there was much cōtrouersie between the & the Aphrican bishops touching appeales to Rome. *Sozimus* began the claime, and could not make it good, he graced himselfe with warrant from the Nicene counsell, which beeing demanded no canon, nor decree could be shewed. The Aphricā bishops deny their appeales thither, and so grew much turmoile. But if all Churches in al cases were subiect to the sea of Rome *re diuino* by Gods law, as they would make vs beleue now, very simple was *Sozimus* to claime by the Canons of the counsell of Nice, and very forgetful of their duties were the Aphrican bishops who would put him to proue his authoritie by an humane invention, when the high God had by his lawes subiected them vnto him before. *Leo* the great, yet was his authoritie so smal, that hee could not remoue Abbat *Eutiches* from him, but was forced to intreate the Emperresse *Paleberia* to vse her authoritie therin. By this time there had bin fowre schismes in the church of Rome, yet *Genebrard* acknowledged but three. After *Leo*, were *Hilarinus*, *Simplicianus*, *Felix* 2. *Gelasius*, *Auasasius* 2. *Simmachus*, *Hormisdas*, *Iohn* 1. *Felix* 4. *Bonifacius* 2. *Iohn* 2. *Agapetus*, *Silverius*, *Vigilius*, *Pelagius*, *Iohn* 3. *Benedictus*, *Pelagius*, 2. *Gregory* the greate, & these reacheth downe to the first 600. yeares, Amongst which *Gelasius* decreed that to minister the holy communiō in one kind is open sacriledge and againe he defined that the substance of bread and wine remaine after consecratiō, both which are diametrically opposite to the doctrine of the new church of Rome. *Anastasius* the second was an heretike as appeareth by the histories. *Wernerus* saith he was the 2. infamous Pope hee

Self. 21. can. 4.
 The bishops of
 Rome contem-
 ded with the
 bishops of A-
 phrica for su-
 periority.
 Bonifacius 1.
 was the sonne
 of Lucundus
 a Priest as
 Iain Platina.
 So was Felix 3
 who immedi-
 adly followed,
 sonne vnto Fe-
 lix a Priest.
 Leo epist. 45.
 Falciculus tēp
 Genebrard
 Chron. 13. fol.
 600. *Eulacius*
 against *Boni-
 facius* an. 423.
Gelasius was
 the sonne of a
 bishop called
Valerius. Plat.
 in vii. c. 11.
 The first 600.
 yeares.
Gelasius de-
 creed in 2.
 maine points
 against them
 now.
Anastasius, an
 heretike.

The fall of Babel.

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he was a Nestorian heretike as before him his predecessor *Zabarius* was an Arrian, *Vigilius* wrought meanes with the Em-
 presse *Theodora* for the remouing of his predecessor *Silverius*
 out of the Popedome promising her, if shee would help him
 therto, to cal home *Anthemius* the heretike, whom *Agapetus*
 had banished, and so as *Bellarmino* saith, hee plaid the Ca-
 tholike at Rome and the heretike abroad, for when hee had
 obtained by most vnlawfull meanes what he sought for, hee
 kept no promise with her, by whose procurement he came into
 the seat: and in effect answered as the fore-swornemen in
 times past were wont. *Iuravi lingua, mentem iniuratum gero.* I
 sweare with my tongue, but I meant otherwise. A very Ma-
 chivellian resolution. But since *Vigilius* came in by this indi-
 rect meanes, I demand with what face *Bellarmino* can make
 successio of bishops in that sea, an eminent note of the true church
 Al that come not in by lawfull succession and ordination are
 thieves and robbers. And succession takes no place, but either
 when bishops die, or are lawfully deposed: For the pope cannot
 be deposed by any coactive power ether Ecclesiastial or ciuill
 which conclusions inevitably proue that *Vigilius* succeeded
 vnlawfully, *Silverius* being nether dead nor lawfully deposed.
 And as *Bellarmino* saith, the pride and ambition of *Vigilius*
 droue him into those straights of periurie & shifts which hee
 vsed; so hath *Bellarmino*s bad cause coloured with cleenly
 words, made him gaine say in one place, what hee affirmeth
 in an other, which hee cannot doe, since there are so many
 eyes to looke on, but he shalbe discovered. *Gregory* the great
 being the last of those I named last, vtterly denied the name
 of vniuersall bishoppe, and prainly said *Saint Peter* was neuer
 called vniuersall Apostle: yet *Bellarmino* reckoneth it a-
 mongst the titles of his holynesse, and the title vniuersall
 bishoppe to be the 13, in number. Howsoeuer *D. Stapleton* not
 so soveraigne for the Pope as *Bellarmino*, saith plainly we cal
 not the Pope vniuersall bishop. The Pope writeth not himselfe so
 but *seruus seruum dei*, the servant of Gods servants.

Vigilius vsed
 indirect meanes
 to attaine to
 the Popedome.
Huius Vigiliij
ingressus pa-
rum legitimus
fuit, cum præ-
ter ecclesiasti-
cas regulas
prædecessore
suo Silverio
viuente, & Po-
tificatus ad-
ministracione
submoto, per
vim Pontifica-
tum Romanū
occupauit. O-
nuph. annot.
on Plat. in vit.
Vigiliij,
Agapetus and
Silverius,
were both
Preists sonnes.
Denot. eccles.
l. 4. c. 8.
Bellarmino 303,
 & 304.
Ibid fol. 306.
Bellarmino de Rom.
pont. l. 2. c. 26.
 & de conc. &
eccles. l. 2. c. 18.
Gregory the
Great.
Bellarmino de Rō.
pont. l. 2. c. 37.
fol. 324.
Stap. ret. of vn-
truths against
M. Iuell. art. 4.
 what fol. 6.

Victor repro-
ued by Irenaeus
Euseb eccles.
history l. 5. c.
23. 24.

St Roger Wil-
liams reporte
in his breefe
discourse of
warre. pag. 2.

Geneb. chro. l.
3 fol. 664.
Euseb. tempor.
Platina in vita
sabi.

what would he practise if he might? I leaue that to M. Do-
ctors secret discussing. Thus haue you *Tiberius* a tast of your
succession and manners of Popes for the first sixe hundred
yeares. In none of the Popes of the first three hundred yeres
appeared any stomacke towards other churches abroad saue
in *Victor*, who was next to *Eleutherius*, who shewed himselfe
earnest in excommunicating the Churches of *Asia* for not
keeping the feast of Easter according to the maner of Rome.
But he was sharply rebuked for attempting it, especially by
Irenaeus bishop of Lions in Fraunce, in the name of the rest of
the brethren there, who would not yeeld vnto him. After
Constantines time downe to *Gregory* the great, I deny not, but
men they were tollerable enough, saving for a little ambitio-
creeping in amongst them. And because men are denomina-
ted vertuous, whose good gifts are many, and faults not too
great, they may go al in the number of good men, euen till
Gregorie, who may be said to be the last of the good, and first
of the bad. And of all these passed I will say in respect of the
that follow after as noble S^r. *Phillip Sidney* was wont to say of
Captaines and leaders in the warres, when complainte had
bin made to him of some of them, *Let vs loue him for his small
vertues for a number haue none at all*. And so is it with those
former Popes in respect of those that followed after, onlie
here and there one religious amongst a number of miscreants
as one *Rascius* now and the enriching a whole rable of coun-
terfeits: For intrusions into the sea, heresie, witchcraft, mur-
der, adulteries, and such like, Rome was the *Sentina* a sinke of
sinnes, a lake of all lewdnesse, which euer yeeldeth per-
petual vapours of pernicious and execrable villanies. God
do so and more to me, if I report them otherwise than their
owne histories record. After *Gregorie* the great followed *Se-
binianus*, *Bonifacius*, 3. *Bonifacius* 4. *Deus dedit*. *Bonifacius* 5. &
Honorius the first. *Sabinianus* hated his predecessor *Gregory*, in-
somuch that he burned al his bookes, he did not any good
worthy of memory. This is the 3. infamous Pope, as the Pa-
pists.

pists themselves confesse who liued a bad life and died a fearful death. After *Sabinianus* came *Bonifacius*, 3. who obtained of the Emperour *Phocas* to be called *vninerfall bishop*, and head of all churches, about which time, when the fury of Mahumer had prevailed against the churches in the East, the bishop of Romes authority increased in Europe, And the mistery of iniquity having before wrought did then shew it selfe. And this *Phocas* who gaue that title to the bishop of Rome, was he, that trecherously slew his Master *Mauricius*, to make himselfe way to the Empire, & *postea multa scelera addidit*, and after that, he committed many mischeifes else. And in the end for his reward he was vntimely slaine according to that saying, *Omnis q̄ acceperit gladiū, gladio peribit*. Whosoever slaieth with the sword, shal perish with the sword. And the reason why *Phocas* gratified the bishop of Rome with such a title was, because vpo the slaughter of his M^r *Mauricius*, he feared the fall of Italy fro the Empire, & that by the Popes means, he might keepe the West in safety. Touching *Honorius* 1. it is notoriously knowen that he was an heretike condemned by general counsell and witnesse of diuerse ancients both Greeks & Latins. They that are disposed to read of him or his cause may consult with *Andradus de Trid. conc.* l. 2. fol. 244. *Cannus. loc. theol. lib. 6. fol. 213.* *Pighius. eccles. his. l. 4. c. 8.* *Bellarmin. de Rom. pont. lib. 4. c. 11.* And amongst vs *D. Reynolds* in his conference with *Hart. cap. 7. diuis. 2. fol. 237.* but especially his defence of his *Theses* in latine where hee hath answered *Bellarmin* and *Cesar Baronius*, in whatsoever they could say for the clearing of *Honorius*. Now from this *Honorius* downwards towards vs the schismes and contentions began a pace: After *John* 5. whoe was Pope about the yeare 687. there grew a schisme betweene one *Peter*, and one *Theodorus*, who was created Pope, and yet both of them were expelled and *Conon* whom your table calleth *Cuus*, or if you wil *Zeno*, succeeded. After these followed *Gregory* 2. *Gregory* 3. *Guebrard* putteth it vpo *Gregory* 3. that it was he who excommunicated the Emperor

Carion. in chro l. 4. f. 368. & l. 3. fol. 369. The first setting of Mahumetafoot in Arabia was whe the Empire began to bee devided by the bishop of Rōe means. vide *Falsicu. temp. anno. 614.* *Honorius* a monothelite, heretike, who held that christ had but one wil. *Geneb. Chro. l. 3. fol. 675.* *ca. est vis catho. drz vt cogat bona & vera dicere, nō bona facientes, neq; vera sentientes nec sua docere sed aliena permitte.* *Apolog. thesū Ioan. Reyn. de sacra. scrip. & eccles. a pag. 351. vsq; ad finem.* *Anno. 487.* *Geneb. Chro. l. 3. fol. 698.* *Genebr. ibid. fo. 708.*

The Emperor
Leo excommu-
nicated and
deprived for
destroying of
Images.

Geneb. ibid. f.
720. Hee first
absolued the
french from
their oath to
Childericke.
Fasc. temp. an.
741.

Ipsē etiam trā-
stulit imperiū
a Græcis ad
francos.

Geneb. l. 3. fol.
729.

Wernerus in
fasci temp. an-
no 764. If the
diuell should
sit there, I

thinke they
would say the
holy ghost
preserved the
seate in honor
& holynesse.

Caelū vndiq;
& vndiq; pōtus
nothing now
but stormes &
schismes.

Anno 800.

Geneb. l. 4. f.
771. a^o. 814.

By this time
there had byn
10. schismes in
the Church.

Leo for heresie, as he calleth it; But *Fasciculus temporum* saith it was Gregory 2. that accursed the Emperour Leo for destroy-
ing of Images: and that the other Gregory got them approu-
ed in a counsell. Next after them was Pope Zacharie, whoe
gave the kidgome of France frō Childricke vnto Pipine. And
here appeareth the iniquity of that time, when that most fa-
mous kingdome of France was translated from the right hei-
res to strangers. Then followed Stephan 2. who brought the
Empire from the Greekes to the French: Then Stephan 3.
Paulus 1. Stephan 4. But *Fasciculus temporum* and *Genebrard*
place one Constantine 2. next after Paulus, who of a lay man be-
came Pope, invading the sea by tyranny, who was throwen
out againe, after hee had sate aboue a yeare in the sea. And
this is the fift infamous Pope amongst so many that had
passed before, and so hath the holy ghost preserved that seat
in honor and holynesse saith Wernerus. And even so I heard a Ge-
tleman praising his seruant who was departed from him, to
be an honest man, and an honest fellowe with iteration againe &
again, when he knew he had liued in his seruice, a blasphem-
er, a swearer, a common drunkard, & a most beastly lecher
and one at whose mouth no truth could be hard: But as that
Gentleman, seemed not to thinke sufficiently what honesty
was, nether in himselfe nor in any other, whē he would giue
so reverend a name, to so vicious a person: so did not Wern-
erus care what he said of honor and holynesse when he confessed
so monstrous a wretch to haue bin Pope.

Then was there 2. schismes one betweene Theophilacte &
Paulus, and an other betweene Philip and this same bad Con-
stantine, which Philip being chosen by the whole church did
sit one yeare and more, and yet your table hath not that Co-
stantine nor Philipp, nether doth Genebrard nor Saunders rec-
kon ether of them for Popes, but passe from Paulus to Ste-
phanus 3. or 4. they know not which comming downe to the
800. y. and vpwards I find Raschalis 1. Eugenius 2. betweene
whome and one Sisinius there was a schisme Wernerus re-
coneth.

The fall of Babel.

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knoweth it for the eight that had bin in that church & Genebrard for the tēth, After Eugen. were Valentinus Gregorius 4. Sergius 2. Leo 4. & Ione the woman Pope, which your table hath not, nor do your late chronologers reckon him, although they bestir themselves very fowly to cleare their own stories. For if they be mē of their words, they wil hold them to this, that the stories that make mentiō of her, were not of our deuising, for they say that our religion came from Luther and Calvin, and was never heard of before their times, who were certain hundreds of yeares after, the bringers of that matter to light were dead, and therefore they must be Catholikes at least, who write of it; but their labour in this is like the clensing of a sinke, the more they stir the more they stinke: And with wise men, the more frivulous excuses are heaped to cleare a matter in questiō, the more wil they stick to heare the truth. But what saith Genebrard? *Past leuitem quartum recentiores, praefortim heretici, nominant quendam Ioannem, 8. &c.* After Leo the 4. (saith he) the later writers, especially the heretiks, do bring in one Iohn, 8. or as Sabellicus saith 7, an English woman, or as other say of Mogunce who in a counterfeited kinde, late a yere and more, some two yeare, *nam mendacium non sibi constat*, for a lie abideth not by it selfe. This report of his owne, he convinceth by these vncertainties. First (saith he) shee is laide to be the 7. & of some 8. Of some an English woman, of others a Moguntine, of some shee is said to sit one yere and more, of others 2. yeres and more. It seemeth by Genebrards quarrelling about these circumstances, hee is much afraid that the matter will be proued. But al this storme wil light on Genebrards owne head. Turne his booke blindfold, & you shall finde some variety for the time, or country of many his own vndoubted Popes, which his chronicles can never make euen. For not many pages before he bringeth in Gregory 4. *alt.* as Leo 4. and by and by againe, Leo 4. or 5. he knoweth not which. But Genebrard *tamen quicquid id est, vel sine causa, vel seruatim*, whatsoeuer you feare in this matter either it is without

Dame Ione about the yeare 855.

Geneb. l. 4. fol. 779.

Is it true, mendacium non sibi constat? & it is as true which Lactantius saith valet vi sua veritas. truth will overcome by right tenure. lib. 5. c. 13. Omnis in vilo caput hoc ab ea procella. Senec. in Theist. act. 3.

Geneb. l. 3. fol.
391.

Ibid. fol. 600.

Ibid. fol. 799.

Read the 6.
booke of Lau-
rentius valla
his eliganties.
c. 30 & Lactat.
de ira dei. c. 8.
for the vse of
the word valeo
Ter. in Andria
act. 4. scen. 2.
Saund. de vis.
monar. l. 7. fol.
412.

Nothinge will
preiudice the
sea of Rome.

cause or too late. The beast is recorded. And where hee fur-
ther accumulateth errors vpon her in saying shee is called
Anglica an English woman or *Moguntina*, of Magunce in
Germanie, malice bred that which his wit wil not proue: Ad-
mitting a doubt that stories should vary, what country wo-
man shee was, what saith he to his own *Innocentius* 1. was he
not *Albanus* sive *Scotus*, one of *Alba* in *Italis* or a Scot. And
Celestinus or *Celestinus*, *Campanus* sive *ut alijs volunt Romanus*,
one of *Campania* or a Roman. And of *Bonifacius* 6. whether
he were a *Tuscanus* or a *Romanus*, he knoweth not, for the time
he saith, *magna contentio inter scriptores*, there is saith hee great
contention amongst the writers. After a few cavils more hee
cometh to this vpsnot which is a good bragge but no prooffe
*valeant igitur qui à miles vngas de quadam statua femina & sede
stercoraria inclitant*. God speed them wel (or let them be pac-
king, or let them perish and fare ill) who bragge of their olde
wiues tales, and of the sitting stoole, and of the Image of the
image of the woman which they say is yet to bee seene: and
so indeed *valeant qui inter nos dissidium volunt* (as the younge
man in the Poet to which perhaps *Genebrard* alluded) saie I.
God speede them well that would set diuorce betweene
the truth and vs in this case. I will leaue *Genebrard* and
come to *Saunders*, who nothinge so shamelesse as the other
but of a farre more ingenious and yeelding nature in
this point, doth confesse that shee is placed as Pope (by
some) next after *Leo* the fourth. *Quod ita fieremisset* which if
it had so happened, yet because it was an error of fact, & not
of right, which happeneth in the most wisest, that accident
will bring no preiudice to the sea of Rome: But all thinges
should be so reackoned, as if that whole two yeares wherein
shee sat, the seat had bin voide. In deed wee neede not care
for any good they do, whether the sea be empty or full, it is al
one; they be but painted sepulchres, and as dumbe Idols, not
so good as old servitors who take their pñsions & leaue wai-
ting, for they did once good in their liues before their ser-
vice

vice decayed; and the Popes spende their time before they come, how to get it, and after they haue it, how to keepe it. *Alane Cope* another of that brood though fully impudent in other cales, yet is hee ashamed to deny the story absolutely, but maketh a metamorphosed or changeable excuse, which no man I trow can either disproue or proue (I speake only in skorne of his so base deuise) which is, that she might be first a man, and after some time in the seate changed to be a woman. The change is no more vnlikely, thā that such persons after such change should beare childre vnheard of; both which be vnpossible to al men once to thinke of, saving to those servants, who are sworne to defend such mistresses as dame *Ione* was. And thus hath he overthrowne the fable of *Iean*, 8. *Quis hoc ludibria non vident, qui habeant aliquid sanitatis, cū videant homines velut mente captos ea serio facere, quæ si quis faciat in lusu, nimis lasciuus & ineptus esse videatur.* Who woulde not laugh saith *Lactantius*, at these trifles that hath any sparke of wit, when he shal see men doing those things in earnest, as if they were bereaued of their wits, whereas if any men should but do the in sport or iest, he would be thought over wanton and lasciuious. But to put the matter out of doubt where *Genebrard* and some other with him do make themselues sport, (as before is said) with the word *Anglicus* and *Moguntinus*, referring them to the country, as though it should bee in doubt whether shee were an English woman or a Moguntine, it is plaine to any man not preiudiced in opinion, *Fasciculus temporum*, their owne historian saith, *Iste Ioannes Anglicus cognomine, sed natione Moguntinus.* This *Ione* English, by birth of Magunce in Germany is said to be about these times; & was a woman disguised in mans apparell; shee had so profited in the holy scripture, that her like was scarce to be found, and was chosen to be Pope. But after being great with childe as shee went in procession shee fell in labour and died: shee was plagued of God for it (saith he) nor is shee put in the number of the Popes. *Sabellius* an other historiographer of their own

Alanus Cope.
dial. 1. pag. 47.

Laet. instit. l. 1.
c. 21. fine.

Fascicu. temp.
anno. 864.
Her name was
Ioan English.

Sabelli. Ene.
9. l. 1. pag. 469
aut aliter 625
aut aliter 325.

anci-

Bisuell.

Andr. Willet.

Folcicu. temp.
fol. 68. a. dom.
884. & 904.Looke what
happened in
these times to
the sea of Rōe.A monster pre-
sented to the
Emperour.Chron. l. 4. fol
794. anno 885For 150. yeeres
to gether to
the number of
50. popes they
all revolted
fro the faith.

ancienter than the last recited maketh mention of this Dame
Jone. Nullus defuncta honor habitus. There was no honour be-
 stowed at her burial, the report is for the remembrance of her
 filthie act saith he. They that desire further testimony herin
 Let them read Bishop *Inell* in the defence of the Apology of
 the church of England *part. 4. c. 1. diu. 1. fol. 380.* And *Willet* in
 his *Synopsis Papismi. contro 14. quest. 10. fol. 218.* Presently after
 Pope *Jone* followed that vnhappy time in the sea of Rome
 so much lamented, in so much that *Wernerus* in *Fasciculo tem-*
porum crieth out *Hec heu domine Deus quomodo obscuratum est*
aurum. mutatus est color optimus, qualia contigisse circa hae temp-
oratum in sancta sede apostolica quam usq. huc tanto zelo custo-
dite legitimus scandala. Oh Lord God saith he, how is thy gold
 made darke and vnknowē. The best color is changed, what
 reproches doe we read of that happened in these times even
 to the sea Apostolike which heretofore thou hast kept with so
 great watchfulnesse, what contentions strifes, sects, envies,
 ambitions, intrusions, and persecutions hath there bin. O the
 very worst time, wherein holynesse is wanting, & faithfulness
 is fled from the sonns of men. There was there a monster with
 a doggs head, and members like a mā, presented to the Em-
 perour: And well might it (saith he) shew the deformity of
 that time, when as men wandred here and there without an
 head, as doggs run about barking. *Genebrard* confesseth that
 some historians following *Sigebert* in his *Chronicles*, after
Martin 2. (of some called *Marinus* who got the Popedom
 by ill meanes) place one *Agapetus* who was Pope one yeare;
 & likewise betweene *Adrian 3.* (who by ordinary account fol-
 lowed the saide *Martin*) and *Stephan 6.* or *5.* (who succeeded
Adrian) they place one *Basill*, who as they say sat 4. yeares.
 But we saith he follow *Platina*, & a great part of writers. This
 is that time, or neere about wherein he also cōfesseth that for
 150. yeeres together to the number of about 50. Popes from
John 8. to *Leo 9.* they were *all out of order and rather Apostates*
 then *Apostlike*, Amongst which infamous Popes were these
 elpey

especially playing their parts as it were on a stage, *Martin 2.* *Stephan, Formosus, Iohn 9. Sergius 3. Iohn 12. Sylvester 2.* A breife of their dealinges is this. *Formosus* being a Cardinal and a bishop was deposed and degraded by *Iohn 8.* and got him out of the citty, swearing he would neuer returne and become bishop againe. After the death of *Iohn 8.* *Martin 2.* absolved *Formosus* of his oath, restoring him to his former dignity, not long after *Formosus* was created bishop. *Stephan* succeeded, & being carried with a stronge hatred towards *Formosus*, not knowing or not beleeuing that Pope *Martin* had absolved him of his oath, decreed publicly in a counsell of bishops that *Formosus* was neuer lawfull Pope, and therefore his acts to bee frustrate. This dealing displeased many & therefore 3. Popes in order *Romanus 1. Theodorus 2.* and especially *Iohn 9.* called an other counsell of bishops, declaring that *Formosus* was lawfull Pope, and revoked the sentence of *Stephan*. But *Sergius* the thirde did in all things, as *Stephan* before him had donne. Moreouer *Stephan* tooke vp the carcasse of *Formosus* out of the graue. & cut of 3. of his fingers & cast it into the streame of *Tiber*, an inhumane and barbarous deed, yet may hee bee a saint in respect of some that follow after; *Iohn 12.* was a monster of monsters for pride, whoredomes, adulteries, symonies, sacrileges, blasphemies, incest, murders, periuries, and such others. *Bellarmino* saith *Fuit iste Ioannes omnium pontificum fere deterrimus.* Almost the worst of all Popes, was *Iohn 12.* *Sylvester 2.* as saith *Polidoro Vergil* gat the Popedome by no good meanes, in his desire to rule, hee consulted with the diuell about the length of his life. Hee did the diuell homage saith *Wernerus*. The age wherein hee liued, was an vnlearned and vngodly age saith *Bellarmino*. There is no way that I see, to save the honour of these bishops in this sea of Rome at this time, except we will aduenture to say of these bad men, in a word, as *Euripides* did of Good, *Qua hic mala putantur, haec sunt in caelorum.* Who are here reckoned for naught, are in heaven esteemed vertuous, *D. Saunders* maketh a digression, from his

Saund. de visib
monar. l. 7 fol.
420. anno. 895.
viq; ad 912.
Rom. 12. 21.
The corruptio
and bad life of
the Popes, is
brought in as
an argumēt to
confirm the
good estate of
the church of
Rome. is the
sicknes in the
head, a prooffe
of the bodies
perfection?
Here hath Bel
larmine lost 2.
of his princi
pall notes of
his church,
that is, The a
greement and
knitting of the
members with
the head. and
holynes of life
neither of
which by their
own confessio
was at Rome
in those times.
And yet hee
maketh them
notes & marks
of the catho.

ordinary businesse in hand, in excuse of the Popes advan
ced in these times; indevouresth to proue that the church of
Rome hath endured al manner of Teytations and in the end obtain
ed victory (I trow he meaneth such a victory, as those haue had
who haue bin overcome of euill, & sold themselves as slanes to ini
quity) First the persecution stood (saith hee) by the heathen
Emperours, then by heretike Emperours, and their adherēt
and then by the Popes themselves, vnderminding that sea most
of all, & doing what in them lay to overthrowe the church for
ever. His words be these. *Tunc enim Pontifices Romani.* After
(saith he) followed the Roman bishops, whose glory & am
bition mouing them, carried with a desire to crosse each o
ther, gaue manifest testimony, that no kinde of temptation
was omitted, which did not indeauour to ruinate that sea.
Nether without these things had that promise bin so admi
rably performed, in the eies of al, when it was said, *The gates of
hell shall not prevaile against the Rock, set there by Christ,* whether
by the gates of hell we vnderstand the tyranny of the prince
of this world, or heresies, and schismes, or sinnes & lewd mā
ners, except the seate of Peter had bin assaulted by all those
means, whē yet it cold not be vtterly overthrown by al these
But now after so many persecutions of the Emperours, after
so many domesticall schismes, which even for the sea of Rome
the Popes themselves did stirre vp and raise; after so many he
resies abroad by which the sea of Rome hath bin attēpted,
*tamen cathedra & successio Petri non modo aliqua est, verum etia
stat,* yet the Chaire and succession of Peter is not only some
what, but also standeth flourisheth & hetherto raignerh, whē
the other Patriarchal seates are fallen, *Vnde iste maior Cathedra
Romana?* But whence commeth this honour to the Chaire
of Rome? What, from the deserts of the Popes? I belecue it
like church; and consequently of the church of Rome. bel. de notis eccl. l. 4. c. 10. & 13.
But the ill Popes are his best prooffe of the goodnes of the church. Hereby the chaire
he must meane the chaire of Wood at Rome or the people sitting there; if the first it is
ridiculous; if the later we neuer doubted, but the christian people who are the church,
may well stand & flourish without such an head, as he hath described many of the ro

not (saith he) For they, although for these 800. yeeres almost they haue bin very good, yet at this present, and often afterward they deserued very ill, in so much that if you look vnto the deedes of the men it seemeth that that church should haue bin buried in perpetual obliuion. For scarce is there any sinne (but heresie) which may bee imagined, but that sea hath bin defiled with it. And why it hath not fallen into heresie, nor also can bee giuen but that Gods goodnesse preserueth it. For seeing heresie which is accompanied with blindness of hart, is neuer the first offence of any man, but a punishment of greater which had gon before; I doe not thinke that any more greivous sinns haue bin either in the sea of *Alexandria*, *Antioche*, or *Constantinople*, then in the sea of Rome. And therefore (saith he) seeing every man (even the bishop of Rome also) is by nature a liar *even so touching his owne person*, he shall bee so accounted by mee: yet God in the meane time should bee so far forth credited to bee true that wee shoulde thinke (as the matter is apparant indeed) that he hath set the seate and succession of *Peter* on a most sure rocke, on which no false doctrine ether of *Faith* or *manners* could ever allight, because Christ said to *Peter* *I haue prayed for thee, that thy faith faile not*, &c. Let the heretiks therefore knowe, that the more & more greivous sinnes they produce against the bishops, our faith (saith he) doth stand the stronger. Thus farre *Saunders*; Where any man may playnly see, that if that curse denounced by the Lord in the Prophet *Esay*, *was vnto them that speake good of euill, & euill of good, which put darknesse for light, & light for darknesse*, doe appertaine, or was ever directed against any, it will fall on them who build their faith on such a foundation. Againe where he saith *Omnis homo mendax etiam Romanus pontifex*, every man is a liar, yea the Pope also, his old fellow *Alphonso a Castro* (a strong maintainer of the catholike faith as *Genebrard* calleth him) could write against heretikes such as *Luther* was, and yet say boldly *Omnis homo errare potest in fide etiam si Papa sit*. Every man may erre in the faith, yea though

An impudent lie, for hee knoweth and they all confesse *Liberius* was an *Arrian* heretike and *Honorius* was a *Monothelite* heretike, if any trust bee geuen to generall councels, Popes, or ancient writers

How agreeth this conclusio with those promises.

Sciant igitur heretici.

Esay 5. 20. 23. every man is a liar. Saund.

Every man may erre in the faith *alp. a Castro*. adu. h. res. l. 1. c. 4.

Fidei catholice propugnator. *Genebra*: chr. l. 4. f. 1126.

The Pope may fall into heresy.

he be Pope. For it is certaine faith hee, Pope *Liberius* was an
 Arrian heretike and Pope *Anastasiu* favoured the Nestorians,
 of this whosoever hath read the histories, doth not doubt; &
 whereas some doe affirme that hee which erreth in the faith,
 obstinately, is not then Pope, & by that meanes the Pope can
 not be an heretike *est in re serua verbis velle iocari*, it is to trifle
 with words in a serious matter, for according to that reason a
 man may impudently affirme, that no faithful man may erre
 in the faith, for when he is an heretike, he then ceaseth to be
 a faithfull man. Nether doe wee doubt faith he, whether *One*
man may bee a Pope and an heretike both together, but this wee
 seeke whether a man who otherwise is subiect to erre *bis p*
 The pontifical dignitie doe free him: I doe not beleue that there is a
 dignitie canot *ufficiall dignitie* doe free him: I doe not beleue that there is a
 priviledg him ny so shamelesse a flatterer of the Pope that he will say *he can*
 who is other- not erre or be deceived, in the interpretation of the scripture, for
 wise subiect to seeing it is certaine that many of them have bin so vnlearn-
 erre, ed, that they have not vnderstood their *Grammer*, how is it
 then, that they should interpret the holy scriptures. Thus far
 hath *Alphonsus* gone, if not too farre. To conclude this infe-
 rence against *Saunder* it must not be forgotten, that he hath
 described and confessed the Pope of Rome who with him is
 Christs vicar, to be such an one indued with such qualities, as
 no honest, religious, vertuous, holy, faithfull, or good man, or
 any child of God or member of Christ was ever said to bee
 furnished with. *S. Paul* gaue to the Romas, & other churches
 S. Paule to the these lessons touching the holynes of their liues. Now I be-
 Rom. 2. 16. 17. seech you bretheren, markethem diligently which cause di-
 visions and offences, contrary to the doctrine which he hath
 learned & avoid them: For they that are such serue not the
 Lord Iesus Christ but their owne bellies, & with faire speech
 and flattering deceaue the harts of the simple. Walke wisely
 towards them that are without, and redeeme the time, Let
 your speech be gracious alwaile and powdred with salt, that
 you may knowe how to answer euerie man, Let the peace
 of God rule in your harts, to the which yee are called in one
 body.

Coloss. 4. 5. 6.
 Cap. 3. 15.

and be yee gracious. Abstaine from all appaſſance of evil.
And of himſelfe who was a teacher he ſaith, Wee command
you bretheren in the name of the Lord Ieſus Chriſt, that yee
withdraw your ſelues from every brother that walketh in-
ordinatly, and not after the inſtruction which hee receaved
of vs; for yee your ſelues knowe, how yee ought to follow vs
for we behaved not our ſelues inordinatly amongſt you. And
to the Hebrewes he writeth thus, Obey them that have the
overſight of you, and ſubmit your ſelues, for they watch for
your ſoules, as they that muſt giue accompts that they may
doe it with ioy and not with greiſe, for that is vnprofitable
for you, pray for vs for wee are aſſured that wee have a good
conſcience in all things, deſiring to like honeſtly. Now ſince
it is no particular conceipt but a matter of ſound conſequence
that all duties are by ſo much the better performed, by how
much the men are more religious from whoſe abilities the
ſame proceed, Godlineſſe being the cheifeſt top and well-
ſpring of al true vertues, even as God is of all good things,
howe is it poſſible that theſe Popes and church of Rome
ſhould hold and keepe Chriſts regency here on earth, to com-
mand and appoint lawes and ſtatutes to all Chriſtians, and
Chriſtian churches, and be as it were, a communalty free from
all error, at leaſt of doctrine, claiming from a text of ſcripture
which requireth not only a not ſayling in faith, but a ſtrength
ning of their brethren that ſhal ſlide: when they themſelves
in the meane while ſhal be a company faithleſſe, irreligious
and vniuſt, yea a lothſome diſtreſſed number divorced from
al piety, religion, and godlines. Is this the ſtone that S. Peter
ment, when he ſaid, according the wordes of the Prophet E-
ſay, Behold I put in Sion a choiſe corner ſtone, cleaſt and precious, &
he that beleeveth therein ſhal not be aſhamed. A ſtone to ſtumble
at, and rocke of offence, even to them that ſtumble at the word being
diſobedient, as Bellarmine implieth where he ſaith, *quanquam hec
verba in Chriſti præcipue convenire non ignoramus, eadem tamen
non ineptè in Chriſti vicarium quadrare conſemus*, although we

2. Theſſ. 3. 6.

Cap. 13. 17. 18.

Hooker eccle.
poll. 5. para. 1.
Nullū ego cō-
ſilium melius
arbitror, quā
ſi exemplo tuo
fratrem doce-
re ſtudeas, quæ
oporteat, quæ
non oporteat
fieri, prouo-
cans cum ad
meliora, & cō-
ſulens ei, non
verbo, neque
lingua, ſed o-
pere & verita-
te. Bern. de
adu. domini.
ſerm. 3.

1. Peter 2. 6. 8.
Eſay. 28. 16. 32
8. 14.

Bellar. in pref.
in lib. de Rom.
pont. fo. 10. 11.

About the
yere 1058.
In Falc. temp.
Benedict was
Pope 9. mōths
and after ex-
pulsed and
throwen out.
John 10. hee
that entereth
not by the
dore is a thief
& a robber.

Gregory 7.
Benno in vita
eius.

If nothing bee
in the Chalice
but the blood
of Christ, how
could poise be
mingled with
it?

Geneb. Chro.
1.4. fol. 887.

A schisme 29.
yeeres.

For the full
truth of the
history of He-
ry 4. Emperor
& Gregory 7.
Pope reade
the dialogues
of my Lord
Winton. p. 3. f.
430. & c.

The counsell
accused him
of all those vi-
ces that Car-
dinall Benno
did.

are not ignorant that those wordes are principally meant of
Christ, yet we do not thinke amisse whē we say that they do
belong also to Christs vicar the Pope. A horrible blasphemy,
if ever there were any. But I will leaue this and turne to their
successiō againe. *Leo. 9.* being the last I mentioned, I am come
vnto the yere 1058. about which time I finde an other trou-
blesome accompt *Victor 2. Stephan 10. or 9. Benedikt. 9. or 10.*
and *Nicholas 2.* Touching which *Benedikt*, *Genebrard* confes-
seth that by some he is not reackoned for any Pope, yet doth
he retaine him: *Wernerus* saith, hee gate the Popedome by
force, and after 9. monethes gaue it over. *Sanders* in his cata-
logue hath him not. *Platina* delivereth touching this *Benedikt*
that by the meane of one *Hildebrand* (who afterward came
to be Pope,) he was expulsed, because he entred not by the
dore (as the Gospel speaketh) but by force, & bribery, so much
also doth *Onaphrius* confesse, who would not haue him rea-
koned, yet doth *Platina* first, and *Genebrard* after, put him in-
to the number. The table which you haue omitteth him. By
this time there had bin 14. schismes, in the Church of Rome.
Within a few yeeres after followed *Gregory, 7. and Victor. 3.*
The former of which two is accused by Cardinal *Benno*, one
of the same Church and time with him, to be an heretike, a
necromancer, a seditious person, and an adulterer. The later
of them was poisoned in the Chalice, by meanes of the Em-
perour *Henry 4.* as saith *Platina* & *Genebrard*. *Genebrard* spea-
keth of a schisme in Rome about the yere 1080. which lasted
29. yeeres, and happened thus. *Rodulph* the duke of *Suevia*
being slaine, who was chosen Emperor by certain princes of
Germany at the perswasio of the Pope; *Hery* the Emperor in a
counsel holden at *Brixia* by the bishoppes of *Italie, Lumbardie*
and *Germanie* purged himselfe of those matters vvhich
the Pope laid against him, & laid them to his holines charge
and brought in *Gilbert* Archbishop of *Ravenna* to be Pope
who was called *Clement 3.* who sat 17. yeeres or as some reckō
21. and yet is now cleane left out. And here againe doth *Ge-*

Genebrard deplore the miserable estate of the Church of Rome then. After this, about the yeare 1130. There was one *Anacletus* 2. otherwise called *Peter* who by certaine Cardinalls was chosen Pope in a schisme against *Innocentius* 2, and obtained the place 7. yeares; after his death *Victor* 4. was created by Cardinalls of his owne faction, who when hee had sat certaine moneths gaue it over to *Innocentius* by the perswasion of *S. Bernard*, in compounding of which schisme hee laboured seauen yeares. Then followed *Celestinus* 2. he was the first created Pope without any voice or allowance of the people, according as the lawe of *Innocentius* had ordained, by which law the people was wholly excluded from any assembly which concerned the Popes, & the election of them was altogether in the Cardinalls, and by little & little the cheife of the clergy were also debarred, and the choise was fitted to the colledge of Cardinalls. Little more then 16. yeares after *Genebrard* telleth vs of an other greateschisme which lasted 20. yeares betweene one *Onanias* who was called *Victor* 4. against *Alexander* 3. which fel (saith he) by meanes of a diuision amongst the Cardinalls who were of the Emperours faction. Here hath *Genebrard* cast in a word, but it is a worde of vnt ruth, for he told vs a little before that the Electio was wholly brought into the Cardinalls hands even where they desired it. And *Victor* being dead *Calixtus* 3. continued the schisme and sat almost 6. yeeres, and then after the death of *Calixtus*, *Paschalis* 3. called before *Iohannes* was by certain Cardinalls chosen Pope, but at length he was commaunded by *Fredericke* the Emperour to renounce the seate, and so the schisme ended, after he had sat seauē yeres, by this it rather appeareth that the Emperour pacified the schisme, than that he animated it. In these times, were the factions of the *Gibellines*, and *Gelphes* in Italie brandishing their swordes, the *Gibellines* taking part with the Emperour *Fredericke*, (who was *Frederick* 1. The Empire was void by meanes of his deposition 18. yeeres, *Genebrard* Ch. 1. l. 4. fol. 967. & 974.

A great schisme which lasted 7 years was taken vp by *S. Bernard*. 20. 1138. *Genebrard* l. 4. fo. 918. Fasc. 15p. The Cardinalls got the sole election of the Pope into their hands anno. 1144. *Genebrard* ibid. l. 912. an. 1159. *Alexander* 3. pontifex contra quem sedebant. *Victor* 1. *Calixtus* 3. *Paschalis* 3. What faction had the Emperour, when for 1000. yeares after Christ, the bishop of Rome could not be chosen without the Princes consent. The *Gibellines* were of the familie of the *Columes* & the *Gelphes* were of the familie of the *Visines*.

thrice excommunicated by *Gregory 9.*) & the *Gelphs* with the Popes. They wasted that country the space of 260. yeeres. They began vnder *Alexander 3.* in the yeere 1160. & so continued vntil anno 1420. This dealing on the Popes side, may rather besecme *S. Pauls* sworde then *S. Peters* keies; I haue now no memorable thinge to speake of vntil I come to the rule of *Boniface 8.* He caled himselfe Lord of the whole world aswell in temporall things as in spirituall. Hee instituted the yeare of *Grace* or *Iubile*, from 100. yeeres to an 100. and cauled the first to begin in the yeere 1300. This is he of whome it is said *He entred like a fox, hee raigned like a lion, hee died like a dogge.* A while after followed 7. Popes in order *Clement 5. Iohn 21.* or 22. or as *Genebrard* saith 23. *Benedict 12. Clemens 6. Innocentius 6. Urbanus 5. & Gregory 11.* which seauen were al non residence and never came at Rome, but abode in France, as saith *Bellarmino*. This *Iohn* here mentioned (whether the 21. 22. or 23.) held an absolute and grosse error which is, *That the soules of the blessed see not God vntil the last day.* A while after these began the hottest & most greiuous schisme that ever the Church of Rome endured, it continued as some of them write 50. yeeres, as some 40. as some 30. and as some above al these 52. In so much that learned & quiet men could not tel to which side to leane. It held with great slaunder to the Clergy, and hurt of soules, in respect of heresies & other errors, which then began to bud, because there was no discipline in the church against such. And therefore during the times of *Urbanus 6.* (who was next to *Gregory 11.*) and *Bonifacius the 9. Innocentius 7. Gregory 12. Benedict 13. Alexander 5. Iohn 23.* (or after some 22. or 24.) and *Martin 5.* no man can tell who was the lawfull and vndoubted Pope as saith *Wernerus*. To appease the confusion of which time, the council of *Constance* was gathered in *Germanie* *Iohn the 23.* being president at the beginning; whereat was present the Emperour *Segismundus*; against the schisme of the three Popes that then were, *Iohn 23. late at Bononia, Gregory the 12. at A-*

Boniface. 8. a.

1294.

Intrauit vt vul-
per, regnavit
vt leo, mortuus
est canis Ge-

nebr. l. 4. f. 1000

Fascicul temp.

fol. 83.

De Rom. pont

l. 2. c. 1.

Iohn 22. held

an error.

Genebr. l. 4. fol.

1045. an. dom.

1378. It was en-

ded vnder

Martin 5. a-

bout theyeare

1417.

In Fasc. temp.

fol. 86. a.

The President

of the counsel

was throwen

out Genebr. l. 4

fol. 1059.

The fall of Babel.

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Clement, and *Benedict*. 13. in Spaine; which three were quite throwne out, and *Martin*. 5. elected the vndoubted Pope. *John*, was accused in that counsel, as denying the life everlasting, and the resurrection of the flesh. It is answered, hee was not the lawful & true Pope because there were 3. at that time, whose factions had al great favorites, and learned advouchers. The counsel pronounced of him that he was a *sinke of sins*, a devill incarnate. *Bellarmino* cōfesseth there were 53. articles proved against him, and that he was of so lewd a life, as though hee had beleueed there should be no iudgment hereafter. But see the mischief; This counsel of Constance that thus condemned and threw out the Pope, condemned also *John Hesse* (a good Christian) for an hereticke. In that, they extol & receive the counsel, in renouncing the Pope they do not: *Hesse* had the Emperours safe conduct to come and goe freely to the counsel; but the bishops nothing regarding the Emperours warrant overthrew the deed and put him to death, who put himselfe into their hands, *Caesar obsequavit, Christianus orbis resignavit, maior Casaro*. The Emperor signed the warrant, (saith *Campion*) but the Counsel disannulled it; who is greater than the Emperour. To save the credit of this counsel for dealing against *Hesse* and the Pope too, *Bellarmino* hath devised a quadruple partition of the allowing or disallowing of counsels by them. 1. he mentioneth general Coucels which he alloweth. 2. then general coucels which he disalloweth. 3. he hath some counsels, which are partly to be allowed, & partly to be disallowed. of which last sort of the counsel of Constance with him. For (saith he) touching the first sessiō, wher they did enact that a general counsel should be above the Pope, it is to be disallowed: But in respect of the last sessiō, & those things which Pope *Martin* 5. allowed, it is received by al Catholiks. But what saith the Poet, *Vide, avaritia quid faciat*? see what covetousnes cā do: no. *Vide, impudentia quid faciat*, see what impudēcy cā do. Are they not ashamed of this, now that they fle their own Pops & their own counsels. Let vs now see how the forme of that Church stood

The had christ
neuer a vicar
at that time.
Lib. de Rom.
Pont. l. 4. c. 14.
Council of
Constance.
Camp. ratio 4.
de concilijs.
The counsell
vndid, what
the Emperour
confirmed.
Bellar. de eccl.
& eccl. l. 1. c. 6.
Why doth Bel
larmino give
vs such a dis
tinction of cou
sells which
none of his
fellowes ever
did, but be
cause hee ever
hath one de
vise which
they never
thought of.
Ter. in Phor.
act. 2. scen. 2.
non te horum
pudet, ac si ta
lentum te telli
quisset. ecce
primus es
memoriter
progenie ve
stram visq; ab
avo atq; statu
proferens.

The counsell
of Basill depo-
sed Pope Eu-
genius.

Falsc, temp. fol.
89.

Conscientia.
Conscience.

Solumentia

Sponsa Christi
gubernare vi-
demus.

Sand. de visib.
monar. l. 7. fol.
516.

Eccles. hierar.
l. 6. c. 2. fo. 402.

In opus. Ca-
iet. de author-
pap. & conc. c.
3. in princ.

Defenc. Trid.
Conc. l. 2. fol.
418. 419.

The shephard
renteth & tea-
reth the flock.

Now they
praise those
councils. vnto

vs.

Hard. cont. lu-
ell. twise in

the 2. artic. for
the communi-
on in kind.

after *Martin 5.* to whom succeeded *Eugenius 4.* against who
was chosen by the Counsel of *Bazil* one *Felix 5.* called be-
fore *Adams* Duke of *Savoy*, which *Felix* after hee had sittē
9. yeres, did freely giue it over againe. Then there was a new
schisme began, the cause was whether the Pope were above a ge-
nerall counsell; or a counsell above the Pope. These times were so-
miserable touching their Popes and Church that of CON-
SCIENS which before that time was somewhat, the two first
syllables were abated and only ENS. stocks and blocks left
to governe the spouse of Christ, which is his church. This cou-
sel of *Bazil* is reakoned by *Bellarmino* amongst those which
are partly allowed, and partly disallowed: And yet *Sanders*
absolutely condemneth it as vnlawful for offering to depose
Eugenius, and therefore (saith he) it gaue occasion of a great
schisme. *Albertus Pighius* with one breath concludeth that
both those counsels of *Constance* and *Basill* conclude both a-
gainst order and nature, against the cleere light of the Gospell and a-
gainst all antiquity, and against the Catholike church. *Caietane* is
much busied also with the credit of those two counsels, the
one confirming the decrees of the other, he feareth to call
that of *Constance* a general or Oecumenical counsel because
it subiected the Pope to a counsell, and so opened a gappe
which should haue bin shut. *Andradino* is resolute, that the
counsel was generall and may be so reakoned, and interpre-
teth it, not as if they had decreed simply that the Pope
should be subiected to a council in general, but onlie when
they rend and teare Church by dissention, and making of parts
to get the popedome as then they did, then for a generall
counsel to be stickler amongst them is not amisse. The testi-
mony of these men before-prized, what shal we say to those,
who do obtrude both these Councils of *Constance* and *Basill*
vnto vs not only in matters of fact, touching the cōdem-
ning of *Joh. Huss* and *Jerome of Prague*, but also in matters of
doctrine & faith, & in no smal matters nether, but for prooofe
of their masse, and the deuying of the Laity, the vse of the

cup.

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cup in the Lords supper, & that without any manner of scruple or doubt of the authority and credit of them (whereof their former fellows do dispute) but as if their decrees, were the perfect & sound oracles of Gods vniversal church, agreeing with the sacred and holy scripture. They are in this like to those friends in *Horace* who though they studied all one thing, yet they did chuse a diuerse kinde of life. And so the Poet biddeth the lovers of the Countrey life, to salute the lovers of the citry life, and though in that they were much vnlike; yet in other things they were even twins. So must *Andradinus*, *Harding*, *Allen*, *Canus*, shake hands with *Pepinus*, *Sanders*, and *Caietane*, *Bellarmino* crying ayme, and fully consenting with neither. But to go forward from *Eugenius* 4. last mentioned, there are none memorable vntil wee come to *Alexander* 6. vnto whom these succeeded; *Pius* 3. *Iulius* 2. *Leo* 10. *Adrianus* 6. *Clemens* 7. *Paulus* 3. *Iulius* 3. *Marcellus* 2. *Paulus* 4. *Pius* 4. *Pius* 5. *Gregorius* 13. *Sextus* 5. *Urbanus* 7. *Gregory* 14. *Innocentius* 9. And *Clemens* 8. now 2. yeers since dead. For *Alexander* 6. I finde no wordes answerable to his wickednesse; an Orator may holde a scroule in his hande and not speake, being astonied to thinke what an husbände the spouse of Christ had all the while he liued, *vincit officium lingua sceleris magnitudo* saith *Lactantius*, the waight of the mischeife kept the tongue silent. He excelled in al kinde of wickednesse & mischeife; he had many bastards, one he made Duke of Valence, who was called *Cesar Borgia*, whome hee intended to haue made Lord of al Italy. Read of him and his villanies in their owne Italian historie of *Guicciardini*. His sonne & himselfe died of the same poisoned wine, which was prepared for certaine Cardinals, such a serpent held the seat of *Peter* 10. yeares, til his owne poison killed him. *Iulius* 2. was a notable warrior, he moued warre against the Lords of Bonony, *Pernsum*, and the land about, against the *Frentians*, Duke of *Fererra*, the state of *Genna*, and the French king, and therefore as his owne parasite saith of him, Hee was more honourable

Allen for the
Masse de euch.
sacris. l. 2. fol.
558. & l. 1. c.
21. fol. 343.
Canus loc.
theol. lib. 122
fol. 416.
Sand. de visib.
monar. l. 8. c.
10. For the
Church of
Romes credit
Andrad Orth.
explic. l. 7. fol.
615.
Horace epist.
l. 1. ad Fulcum.
Arist.
Vrbis amato-
rem Fulcum
salvere iube-
mus iuris ama-
tores hac in re
scilicet vna
mpleu diffimi-
les ad cetera
penè gemelli.
The residue
downe to our
time.
Alexander 6.
father vnto
Cesar Borgia
Duke of Va-
lence.
L. 6. c. 23.
L. 3. & 16.
Geneb. chron.
l. 4. fol. 1097.
Bellica gloria
quam pontifi-
cia clarior.

Readeth the an-
 swere vnto a
 sedicious Bull
 sent into Eng-
 land by Pius
 5. anno dom.
 1569. by Iohn
 Inuell late bi-
 shop of Salis-
 bury, in the 12
 yeare of her
 Maesties
 raigne.
 Regnum An-
 glie prosperip-
 it, pædæq;
 exposuit, Ge-
 neb. chron. l. 4
 fol. 1169.
 God let Queen
 Elizabeth see
 7. of her ene-
 mies Popes of
 Rome aliue &
 dead viz.
 Pius 5.
 Gregory 13.
 Sixtus 5.
 Urbanus 7.
 Gregory 14.
 Innocentius 9
 Clemens 8.
 Iohn 23.
 1569. fol. 1169.
 1569. fol. 1169.
 1569. fol. 1169.

in warlike prowesse, than in bishoplike practise. For the rest that follow from *Iulius 2.* to *Clemens 8.* the times are yet too young for vs to know any memorable act of theirs, they who come after vs, shall peradventure, haue their dealings also brought to light. Thus much at last I would haue you to remember, That *Pius* the fift, and *Gregory* the thirteenth, two of the last recited Popes did mightily bend themselves against Queene *Elizabeth* of blessed memory, & against the whole nobility and commons of the Realme by *excommunicating of her person, and absolving of her subiects from their oath and obedience, and exposed the realme and state to strangers as a pray, as much as in them lay.* But the great God *tebeus*, who her Maie- stie did alwaies serue in sincerity and truth gaue her *health, peace, and life*, to see the decay not only of them two, but of a littor of towre more, whose ends shee saw, and the seauenth in beeing when God called her highnesse to her blessed sleep. Thus *Tuberius* haue I run over many histories in brieft to giue you a taste both howe the succession and chaire of Rome hath stood, as also a touch of the *faith, life, honesty and manners* of the men in the Chaire, for these 1600. yeeres; yet you must not think that I haue said the hundred part, which might be by some others followed touching the inlarging of every thing whereof I haue discoursed: And touching the former part of our conference which was concerning some points of religion, do but view them againe, and consider their mannes of handling them, by many falshoodes and sleights, weaknesse in arguments, & dissentiõ one amongst an other, and there is no question, but you will giue iudgement against them, and settle your perswasion with vs: be- cause they themselves haue set it downe for a ruled case, that *where so ever there is any craft, sleight, shife, obliquity, or in any one point a manifest lie, there cannot be the simplicitie of truetb;* And that there is such with them let him that wil not belecue me first view their bookes, & then confute. I pray God that you may make such vse of my labour herein as I wish and I know

cha

the trueth of it doth deserue.

Tuberius I thanke you much for your paines, but more for
your sowell wishing vnto me. God I hope will incline my
hearte to the apprehension of the truth of your discourse
herein. And so fare you well.



Lyricus AD 385 - to AD. 400
the 41 Bp. of Rome - all the Decretals
Prior to Lyricus are forged

28 MR 59

Silvester was the 35 Bp. of Rome

*The names of the Bishops or Popes of Rome for the
1600. yeeres according to the vsuall account.*

S. Peter.	Siricius.	Adeodatus.
Lynus.	Anastasiu.	Domnus.
Cletus.	Innocentius.	Agatho.
Clemens.	Sozomus.	Leo. 2.
Anacletus.	Bonifacius.	Benedictus. 2.
Euaristus.	Celestinus.	Iohannes. 5.
Alexander.	Sixtus. 2.	Cuno.
Sixtus.	Leo.	Sergius.
Telesphorus.	Hillarius.	Iohannes. 6.
Higinus. 10	Simplicius.	Iohannes. 7.
Pius. XI	Felix. 3.	Sisinnius.
Anicetus. XII	Gelacius.	Constantinus.
Soter. 13	Anastatius. 2.	Gregory. 2.
Eleutherius. 14	Symmachus.	Gregorius. 3.
Victor. 15	Hormisdas.	Zacharias.
Zepherinus. 16	Iohannes.	Stephanus. 2.
Calixtus. 17	Felix. 4.	Stephanus. 3.
Vrbanus. 18	Bonifacius. 2.	Paulus.
Pontianus. 19	Iohannes. 2.	Stephanus. 4.
Anicetus. 20	Agapetus.	Adrianus.
Fabianus.	Silverius.	Leo. 3.
Cornelius.	Vigilius.	Stephanus. 5.
Lucius.	Pelagius. 2.	I'ascalis.
Stephanus.	Iohannes. 3.	Eugenius. 2.
Sixtus. 2.	Benedictus.	Valentinus.
Dionisius.	Pelagius. 2.	Gregorius. 4.
Felix.	Gregorius.	Sergius. 2.
Eutichianus.	the next 300. yeeres.	Leo. 4.
Caius.	Sabinianus.	Benedictus. 3.
Marcellinus.	Bonifacius. 3.	Nicholaus.
the first 300. yeeres.	Bonifacius. 4.	in the yeere 850.
Marcellus.	Deus dedit.	Adrianus. 2.
Eusebius.	Bonifacius. 5.	Ioannes. 8.
Melchiasdes.	Honorius.	Martinus. 2.
Silvester.	Severinus.	Adrianus. 3.
Marcus.	Iohannes. 4.	Stephanus. 6.
Iulius.	Theodorus.	Formosus.
Liberius.	Martinus.	Bonifacius. 6.
Felix. 2.	Eugenius.	Stephanus. 7.
Damasus. XL	Vitalianus.	Romanus.

Theo.

Theodorius 2.
Ioannes 9.
Benedictus 4.
Leo 5.
Christophorus
Sergius 3.
Anastafius 3.
Lando.
Ioannes 10.
Leo 6.
Stephanus 8.
Ioannes 9.
Leo 7.
Stephanus 9.
Martinus 3.
Agapetus 2.
Ioannes 12.
Leo 8.
Ioannes 13.
Domnus 2.
Benedictus 7.
Bonifacius 7.
Benedictus 8.
Ioannes 14.
Ioannes 15.
Ioannes 16.
Gregory 5.
Syluester 2.
Ioannes 17.
now are wee come to
the 1000. yere.
Ioannes 18.
Sergius 4.
Benedictus 7.
Ioannes 19.
Benedictus 8.
Gregorius 6.
Clemens 2.
Damatus 2.
Leo 9.
Victor 2.

Stephanus 10.
Nicolaus 2.
Alexander 2.
Gregorius 7.
Victor 3.
Urbanus 2.
Paschalis 2.
Gelafius 2.
Calixtus 2.
Honorius 2.
Innocentius 2.
Celestinus 2.
Lucius 2.
Eugenius 3.
Anastafius 4.
Adrianus 4.
Alexander 3.
Lucius 3.
Urbanus 3.
Gregorius 8.
Clemens 3.
Celestinus 3.
Innocentius 3.
Honorius 3.
Gregorius 9.
Celestinus 4.
Innocentius 4.
Alexander 4.
Clemens 4.
Gregory 10.
Innocentius 5.
Adrianus 5.
Ioannes 20.
Nicolaus 3.
Martinus 4.
Honorius 4.
Nicolaus 4.
Celestinus.
Bonifacius 8.
Benedictus 9.
Clemens 5.

Ioannes 21.
Benedictus 10.
Clemens 6.
Innocentius 6.
Urbanus 5.
Gregorius 11.
Urbanus 6.
Bonifacius 9.
Innocentius 7.
Gregorius 12.
Alexander 5.
Ioannes 22.
Martinus 5.
Eugenius 4.
Nicholaus 5.
Calixtus 3.
Pius 2.
Paulus 2.
Sixtus 4.
Innocentius 8.
Alexander 6.
here wee are come
well neere to the
1500. yere.
Pius 3.
Julius 2.
Leo 10.
Adrianus 6.
Clemens 7.
Paulus 3.
Julius 3.
Marcellus 2.
Paulus 4.
Pius 4.
Pius 5.
Gregory 13.
Sixtus 5.
Urbanus 7.
Gregory 14.
Innocentius 9.
Clemens 8.

